

# *The Improvement Era*



DECEMBER, 1942

VOLUME 45 NUMBER 12

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



**H**OT water? Simple! Just turn the faucet and there it is. But wait. Remember the source—your faithful gas water heater. *It may have to outlast the war.* How old is it? What is its condition? When was it last “serviced?” Better check up! ★ The Gas Industry of the West offers these friendly suggestions on duration-izing:



**OUNCE OF PREVENTION**—Have your water heater inspected now, and once each year. Often an expert can prevent trouble by such inexpensive services as cleaning the burner, checking pilot light, adjusting thermostat, tightening connections, draining and flushing the tank. But . . .



**PLEASE DO NOT CALL THE GAS COMPANY**—unless absolutely necessary. Its truck mileage is severely rationed and many of its trained men have gone to war. Therefore, call an authorized plumber instead; or the manufacturer, if nearby. ★ Save time by examining your appliance. Ascertain, if possible, its make, model and capacity, and the name of the plumber-dealer who installed it.

**SIGNS OF TROUBLE**—Few mechanisms are as long-lived and serviceable as a well-made gas water heater.

But trouble may arise through old age, breakage or local water conditions. ★ Retarded flow of hot water may indicate sediment, lime deposits, corrosion or improper burner operation. ★ Excessive boiling or steaming usually means that the “control” is out of order. ★ Leaks in heater or pipes should be repaired immediately.



**SAVE GAS**—Encourage normal usage for personal and household cleanliness, but avoid *waste* of hot water and fuel. ★ Repair dripping faucets promptly.



**NEW APPLIANCES**—If your water heater is aged or damaged beyond repair, you may be able to buy a new one. Ask your plumber-dealer about latest government regulations; also about his service contract for periodic inspection—a good investment.

**NEXT MONTH**—How to duration-ize your gas refrigerator, with wartime hints on owner care.



*Buy more, and  
more U. S. War  
Bonds*

**MOUNTAIN FUEL SUPPLY COMPANY**

Serving Twenty-three Utah Communities  
Sales offices in Salt Lake City, Ogden and Provo



# Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE gold-banded skipper, a butterfly, passes through seven stages with six radical changes in its life, from the almost microscopic egg, through wormhood to the adult flying insect. In each stage it has its own peculiar structure, color, and way of life.

AN airplane pilot's teeth may "black out" as well as his brain when he pulls out of a power dive. The blood may be forced out of the teeth by the high centrifugal force and permanent damage may result to the teeth because there is not as satisfactory a means of getting blood back into the pulp of the teeth as there is to the brain.

A SUMMARY by Dr. Charles M. A. Stine, of recent paradoxical developments in science includes: glass that is unbreakable, glass that will float, wood that won't burn, shoes with no leather, machinery bearings without metal, and window screens without wire.

BUTTER for the tropics, without refrigeration, can be made by making an emulsion of water, butter oil, and skim milk powder, then by pouring slowly into cold water to form butter granules which can be worked into regular butter.

COLORING cement orange is reported to reduce by forty percent the reflection of light from headlights and the sun. Colored roads, because of contrast, are also easier to follow.

AN invisible protective film can be applied in a greaseless cream to a worker's hands, arms, and nails to protect from dirt and irritating substances. The cream can be washed off with water at the end of the day, carrying the grime with it.

CASTOR OIL will be playing a new part for mankind by joining with an equal amount of ethyl cellulose to be made into a new plastic to replace rubber in many uses. Though it is not as elastic as rubber, for use in gloves, garden hose, washers, and other uses, the new plastic is just as good, and in some ways better.

THERE are slight changes in color of various parts of the moon. W. H. Haas proposes that the colors and their changes are due, at least in part, to chemical effects caused by the influence  
(Concluded on page 772)

"Thanks, Mommy,  
for Buying  
**Honey Bee**  
GRAHAMS  
—They Taste Better!"

It's the finer flavor of  
the honey that makes  
Honey Bee Graham's  
taste better.

Notice how much  
**FRESHER Honey**  
Bee Graham's are, too.  
*Look for the Rich  
Brown Package*

**OVEN-FRESH** **SEALED IN SPARKLING CELLOPHANE!**



Clip and Send Today  
for

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Purity Biscuit Co., Salt Lake  
Please send my **FREE** copy of "Cartoon  
Cookery."

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Address \_\_\_\_\_  
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## A-1 pancakes FOR A "BRACER" BREAKFAST



Start the day right with a hot and hearty breakfast of Globe "A1" Pancakes. They're sure to be a hit—with that tender lightness and rich buttermilk flavor. It's easy to turn out stacks of A-1 pancakes... just add water or milk to the ready-mixed batter—and flippety flap they're on the table. And for variety—try Globe "A1" Buckwheat Pancake Flour, too!

**GLOBE "A1" PANCAKE & WAFFLE FLOUR**

# The Improvement Era

"The Glory of God is Intelligence"

DECEMBER, 1942

VOLUME 45 NUMBER 12

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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## The Cover

"FOR of such is the Kingdom of Heaven." Christmas lives in the hearts of children—and the world will yet see happier days when the spirit of Him whose birth this day commemorates will live in the hearts of men and women the world over. This heart-warming cover subject is the work of Cobb-Shinn.

770



## Do You Know—

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### EXECUTIVE AND EDITORIAL OFFICES:

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



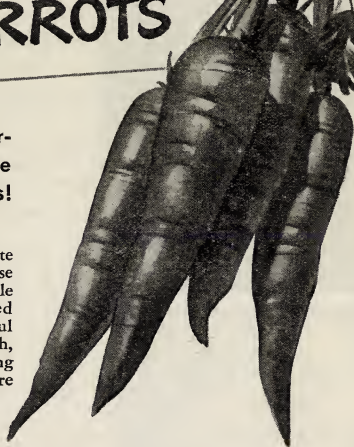


## When Your Doctor Specifies STRAINED CARROTS

For your baby's sake, taste his food—yourself! See why so many women praise the flavor, color and texture of **Heinz Baby Foods**!



IF YOU think all baby foods taste alike, you have a big surprise in store the first time you sample ready-to-serve **Heinz Strained Foods**! They have a delightful field-fresh flavor, a satin-smooth, full-bodied texture and an inviting natural color mothers everywhere comment on enthusiastically!



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● Because strained foods must be packed fresh to be uniformly fine-flavored and highly nutritive, our immaculate modern kitchens are located in the midst of the nation's best growing regions. Thus vegetables can be harvested at their flavorful prime and packed within a few hours!



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● Scientific cooking and vacuum-packing in enamel-lined tins also serve to retain vitamins and minerals in high degree. And constant tests by **Heinz Quality Control Department** make certain of this uniform nutritive content. Order ready-to-serve **Heinz Strained Foods**—give baby the foods he needs and enjoys!

### 17 Strained Foods From Which To Choose

1. Vegetable Soup with Cereals and Yeast Concentrate. 2. Beef and Liver Soup. 3. Tomato Soup. 4. Beef Broth with Beef and Barley. 5. Vegetables and Lamb. 6. Mixed Greens. 7. Spinach.

8. Peas. 9. Beets. 10. Green Beans. 11. Carrots. 12. Asparagus. 13. Mixed Cereal. 14. Prunes with Lemon Juice. 15. Pears and Pineapple. 16. Apricots and Apple Sauce. 17. Apple Sauce.

### 12 Mildly Seasoned, Highly Nutritive Junior Foods—Chopped Food Combinations Prepared To Carefully Formulated Recipes and Designed For Strained-Food Graduates

1. Creamed Diced Vegetables. 2. Chopped Green Beans. 3. Creamed Green Vegetables. 4. Creamed Tomato and Rice. 5. Chopped Spinach. 6. Chicken Farina Vegetable Por-

ridge. 7. Chopped Carrots. 8. Chopped Mixed Vegetables. 9. Lamb and Liver Stew. 10. Pineapple Rice Pudding. 11. Prune Pudding. 12. Apple, Fig and Date Dessert.

# HEINZ Baby Foods



**57**  
THESE TWO SEALS  
MEAN PROTECTION  
FOR BABY

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Convenient to business, social, shopping and theatres. Single from \$4 • Double from \$6 • Suites from \$10 • A generally lower scale of rates for long term occupancy



## THE Palace HOTEL

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General Manager

**MAGIC ON A CLOTH**

Cleans painted walls and  
woodwork like dusting

**NO WATER • NO RINSING  
NO DRYING**

**SOIL-OFF**

**For What Flavors Is Utah Famous?**

Answer On Page 824

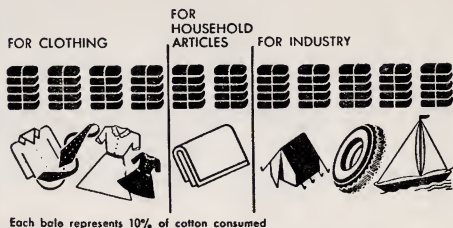
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From Missionary Portraits to the Largest  
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## TELEFACT

PICTOGRAPH CORPORATION  
SCIENCE SERVICE 7,102

### HOW LINT COTTON IS USED IN THE U. S.



## Exploring the Universe

(Concluded from page 769)

of the sun's light and heat on the surfaces of the moon's rocks.

A SHARK's liver produces from two to twenty-five gallons of oil particularly rich in vitamins A and D. Shark liver oil is largely replacing Norwegian cod liver oil.

TOOTH decay may be reduced by taking synthetic vitamin K in sugar candy or chewing gum according to work at Northwestern University Dental School. The anti-tooth-decay action comes from the prevention of acid believed responsible for tooth decay.

A LACK of proper vitamins can cause loss of color in feathers the same as it causes loss of color in hair, it has been found at the University of California. Chickens fed a diet without pantothenic acid of the vitamin B group developed colorless, often distorted feathers; with insufficient amounts of the vitamin they developed colored feathers, but with marred appearance.

THE Russians have made great progress in mending injured nerves. A destroyed nerve of four inches in a woman's arm, leaving a useless hand and crooked blue fingers, was made good as new by Professor P. K. Anokhin by bridging the gap with a dog's sciatic nerve.

THE eggs of the Ascaris, a common parasitic worm, could stand the crushing pull of gravity on a planet 800,000 times larger than the earth, without being killed. Tests on the eggs made by whirling them in a centrifuge at terrific speeds did not kill the eggs.

A LACTATION hormone was separated first in 1933. It is capable of quickly restoring sufficient milk to mothers.

A MOLECULE of hydrogen in a gas has a speed of almost a mile a second, but since it collides with other hydrogen molecules ten billion times a second, a zigzag path results in the diffusion of the gas. How fast a smell will move across a quiet room, is comparatively slow.

## TELEFACT

### FEWER CHILDREN per 1000 women (20 to 44 years old)



Each symbol represents 100 children under 5 years

Pictograph Corporation for McCLURE NEWSPAPER SYNDICATE 10,28,47



## Discoveries AT TULA

By CHARLES E. DIBBLE  
Roosevelt Fellow, Institute of  
International Education

**T**o the ancient Mexicans, Tula or Tollan had a variety of meanings: "The Place of Tules," the capital of the Toltecs, and, finally, the word was used to connote any large city; thus, Tollan-Chololan (Cholula), Tollan-Teotihuacan.



HIP AREA OF STATUE. CIRCULAR DECORATION WAS WORN ACROSS THE SMALL OF THE BACK.

Years ago the legs of a giant statue were discovered near the present town of Tula, Hidalgo. The mammoth size of the stones was definitely not in harmony with the apparent archeological poverty of the zone. During the last three years Mexican archeologists have explored and mapped a large archeological site above the town of Tula. Truncated pyramids, ball courts, inscriptions and mammoth statues have been uncovered.

Two statues, representing two of the tallest monoliths thus far discovered in



THIS BLOCK FORMS NECK PENDANT (TYPICALLY MAYAN) OF THE GIANT MONOLITH.

Mexico, have come to light. They were originally made in large blocks, later to be assembled to form the complete figure. The figures measure fifteen feet from head to foot. The mechanical difficulty which the assembly of these sections of enormous weight is presenting, increases our esteem of the engineering knowledge of the aborigines.

The present work at Tula reveals decorative traits almost identical with the Maya of Chichen-Itza. Furthermore, the zone promises to approach the importance given to Tula in ancient native traditions.



Get a FREE Farm Commando emblem for every machine inspected and approved by your Allis-Chalmers dealer. Watch for his Farm Commando school, in charge of factory-trained experts. High school ag classes, county and local officials are welcome!

## STANDING BY YOU... ALL THE WAY!

**H**E has the watchful eye, the keen concern of a doctor for his patients. His fingers, black with grease perhaps, are sensitive to the pulse beat of farm machinery in his care. For well does your implement dealer know that the food supply for hundreds of men may depend on his skill in preparing your equipment for the grueling months ahead.

There is only one thing he fears. What will happen if you put off reconditioning till spring . . . if you wait for breakdowns in the field to order repairs? The waiting list may be long by that time, while the weeds choke out your crop.

Have all your equipment checked over now, he suggests. Today is not too soon! Every Allis-Chalmers machine judged "Ready to Roll . . ." qualifies for the red-white-and-blue FARM COMMANDO eagle.

Your Allis-Chalmers dealer takes special pride in the equipment he has sold, particularly the old-timers. For a reason close to his heart, he is painstakingly fitting them for the task ahead.



## ALLIS-CHALMERS

TRACTOR DIVISION • MILWAUKEE • U. S. A.

mail this COMMANDO-GRAM

Allis-Chalmers may be able to help you.

Allis-Chalmers Mfg. Co., Dept. 83, Tractor Division, Milwaukee, Wisconsin  
Can you help me locate the following equipment, no obligation to me:

I have the following equipment for sale to someone who needs it:

Name \_\_\_\_\_ PLEASE PRINT SIZE AND DESCRIPTION—NAME AND ADDRESS  
R.F.D. \_\_\_\_\_

Town \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_



## GABBY GUS delays U. S.

**Let's Break Bottlenecks  
at Bus Stops**

You've met him—the fellow who tries to squeeze in a 10-minute telephone call at a 5-minute rest stop. In times like these, such delays are out. Fighting men and war workers must be on time. Buses have been slowed down to save tires—that means time must not be wasted at bus stops, if schedules are maintained.

**Travel Only When Necessary—  
Be On Time—Take One Suitcase**

## UNION PACIFIC

### STAGES



**YOUR VISIT** can be made doubly enjoyable by staying at the Hotel Temple Square! For Salt Lake's newest hotel, located opposite the famous Mormon Temple, is in the heart of Salt Lake's business and shopping district — yes low rates give you extra dollars to spend or save.

**NEW \$50.00  
COFFEE SHOP**  
Delicious Food at Sensible Prices



## Hotel Temple Square

*Salt Lake City*

CLARENCE L. WEST  
Manager

# STUDENTVILLE

By IOLA EMBRY

I AM thrilled about these youngsters, the courage that they all have, and the very little that they have had to do with. I never tire of telling about them.

I see many of them occasionally . . . and they always stop to tell me about themselves. They nearly every one will say, "We have a baby now," or perhaps, "We have another baby now." "My husband has a good job, and oh, how glad we are, that we stuck it out until he finished."

What can anyone do but give thanks that we have such youngsters in this world? And who can say that these same youngsters will not find a way to make this sick old world straight at last?

Sincerely,

Iola Embry.

STUDENTVILLE is built on a lot maintained by the Utah State Agricultural College in Logan. There, students can build themselves a small cottage, or park a trailer, and live for the very small rental of one dollar a month, including water. Lights are extra, but at a very low rate.

Studentville is really a tiny city, with mayor and councilors. The town is divided into districts, representatives from each meeting once a week. All expenses are shared. They buy eggs by the case, for instance, and share them at cost. They gravel their walks and keep the "streets" clean. Nearly every one of these young people belongs to the Church. It is a town of clean habits.

At present they are building a community center, to be equipped with showers and facilities for the family washing and ironing. Here will also be a study room, if they can manage it. This will help considerably as the cottages are very small. Residents of Studentville foster community spirit by publishing a weekly paper.

Half or perhaps little over half of these people are young married couples, many of them with a baby, some with larger families. The girls all belong to the International Dames, and the men participate in the intra-mural games as a unit. The girls also have a bi-monthly social gathering. Nearly all of them register for classes at the L.D.S. Institute of Religion, where they find opportunity for culture and can participate in social activities. They arrange classes at different times of the day so that they can take turns caring for each other's children. Twice a month the young married couples take part in regular temple excursions with Delta Phi missionary fraternity.

The Tenth Ward, which is closest to them, benefits from these youngsters,

who are nearly all Church workers at home.

Many of Studentville's ambitious residents stay all summer. They plant gardens and grow all the vegetables they eat, and many for canning. The men work at the college or wherever they can find something. Stayers-on this summer found work at the new hospital being built at Brigham City. They rode back and forth each day and worked ten-hour shifts.

In 1939 prospective Studentville residents came with all sorts of outfits. Some, the single boys mostly, hitchhiked. They brought their summer wages, earned in beet fields, sheep camps, CCC camps, and in a variety of ways. Many came with the promise of NYA work at the college, some with the promise of the milk check from home, some with faithful little wives working so that their new husbands could get through school. They did housework, clerked in department stores, cleaned at the college, worked in the cafeteria, gave music lessons, taught school.

The year 1942 has told a different story. All have had good paying jobs all summer and came with enough money to "plank" down their tuition in advance. They are proud that they do not have to ask the college for help.

But they will have no more leisure time. Everyone is taking every hour of college credit that he can, so that he can finish before joining the armed forces. There are eight boys who were here in 1939 who are in the service now, and many more are in defense work for which they are fitted. Two of the eight are officers.

Who says that the spirit of the pioneers is dead? Let them visit Studentville and they will understand that the same thing which brought the pioneers through hardships to build this inland empire is still alive in these new pioneers of learning. These dauntless youngsters who have the courage to train themselves under hardship will be tomorrow's leaders.





**"Oh Tom, if you'd only fixed it last fall we wouldn't be in this fix now!"**

Next spring, when every working machine will be worth its weight in gold, DON'T be caught unprepared. This winter every farm equipment dealer will be swamped with service work.

Pledge your working tools to Victory by signing up with your implement dealer *now*. Get in line—to make sure that every machine and tool you have is ready for its job in 1943.

**Stick to  
Your FARM  
EQUIPMENT  
Dealer**



**REPAIR NOW FOR A YEAR THAT WILL BE TOUGH!**

**N**O MAN can kid himself about the new year that is coming up. It will be a hard year—tough and dangerous for the Armed Forces—tough to work out here at home.

Every farmer wants to make good in a big-production year for Agriculture. His own livelihood demands it, and the life of the nation is at stake. He knows that manpower will be short beyond all past experience. He knows that new machines will be very scarce and hard to get.

What can he do to prepare? What can *YOU* do? that's what counts, the nation over!

The most practical thing that you can do is to put every piece of your equipment in shape for

its maximum use when the time comes. Go over your machines *NOW*, while all your needs are fresh in mind. List the worn parts; itemize the work needed; check up on all service weaknesses in your tractor, machines, and tools; put workable, discarded implements back on the job. Dedicate your equipment—Pledged to Victory!

The first step to take is to Sign Up with your experienced FARM EQUIPMENT Dealer. He is fully qualified to put the best possible performance back on your fields. He knows each operation and adjustment. He has the tools and the expert knowledge. He will have the parts if you give him time....Talk over

your needs with him. Get in line on his order books—so that you can count on getting the parts and be certain that all repair work is done when the season opens.

It will be the heaviest farm service winter in history. Thousands of forehanded farmers are already beating paths to the service shops of the men who know how. They are easing their minds on the prime essential to next year's operations.

The least, and the first, thing you can do is to consult your FARM EQUIPMENT Dealer. His job is Service for the duration, and first-come first-served!

Write the address below for the practical booklet "Your Farm Equipment—Take Care of It and Make It Do!"

**INTERNATIONAL HARVESTER COMPANY**  
180 North Michigan Avenue, Chicago, Illinois

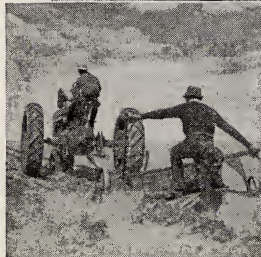


Post this 11 x 14-inch sign, in patriotic colors, at your farm gate. Get it from your McCormick-Deering dealer.

**INTERNATIONAL HARVESTER**



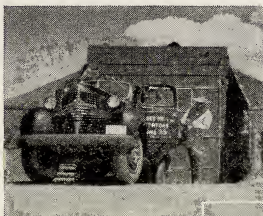
**C. R. Holden's** specialty is spuds—the big, smooth, perfect-for-baking Russets that are Idaho's pride. On 300 acres near Idaho Falls Mr. Holden last year grew 120,000 bushels of potatoes. He's shooting now for a 10% increase—cultivating newly cleared sagebrush land, planting some of his alfalfa rotation acreage to potatoes, and working 2 big tractors round the clock. The Holdens ship potatoes for some of their neighbor growers. Last year they handled between 1200 and 1300 carloads



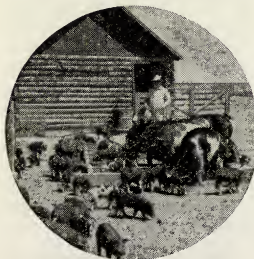
## BATTLE OF THE BIG BAKED POTATO

*It's a farm production battle which America can and will win, C. R. Holden believes. The U.S. Army recently purchased several hundred carloads of his potatoes for shipment overseas*

**Ditching for irrigation**—"Cold soft snow water from the Upper Snake River is the lifeblood of our potato crop," Mr. Holden told me. "Combine this water with our volcanic ash soil and you can't help growing grand potatoes. The soil is spongy, permitting our spuds to expand evenly, without gnarling. And our cool Idaho nights are just the kind Russets like best"



**Right after digging**, in October, Holden potatoes are hauled to frost-proof storage cellars. "Properly farm stored, our Idahos are as good-eating in May as when they are dug," Mr. Holden told me. "We can store up to 70 tons in our two cellars. Grading is done when the potatoes are marketed. All our potatoes get a federal-state inspection"

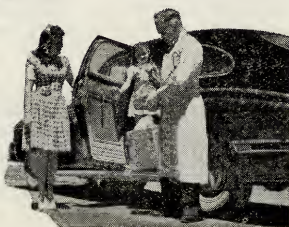


**Poland Chinas** plus sheep help give Mr. Holden a well-balanced farm operation. Manure goes onto the potato fields and the hogs turn cull potatoes into pork. Due to wartime demand, Mr. Holden is now cutting down on his alfalfa rotation, growing more good Idaho potatoes



**Ralph Holden**, C. R. Sr., and C. R. Jr., show you the family market brands. Idaho growers were among the first to pack potatoes in small 10 and 15-pound consumer-size bags, like the one held by Ralph. "We've furnished the Safeway people a lot of potatoes packed ready-to-sell in these small bags," Mr. Holden told me. "Safeway pays top of the market prices — and always spot cash — for our quality potatoes. The way I see it, better returns to growers are a natural result of Safeway's more direct kind of distribution. Fewer handling charges mean more money for producers and lower costs to consumers — that's just simple arithmetic. I think this country could use a lot more distribution of the Safeway kind"

**Shopping** at their favorite Safeway in Idaho Falls is fun for the Holden girls, Mary, 18, and Shirley Jane, 7. Here Thero Tippetts, the manager, helps them to "load up"



TOLD TO YOUR SAFEWAY FARM REPORTER



# A Friday in Jerusalem

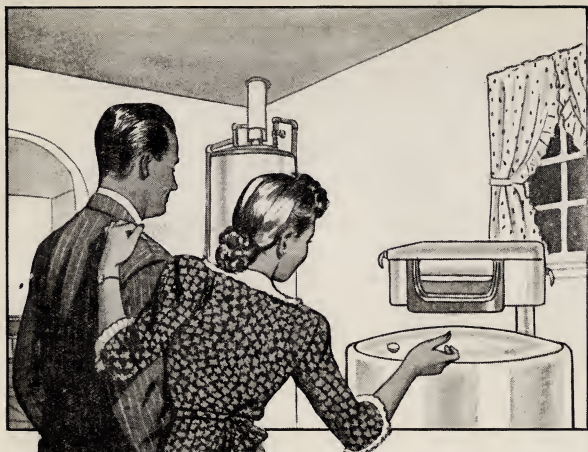


*From the painting "Holy Night" by Carlo Maratta*

**S**HE did not mind the lifted brow, the scorn,  
 The guarded whisper, nor the epithets.  
 For her, an exaltation had been born  
     With motherhood; and there were no regrets.  
 She did not mind the pain, the awkward flight  
     From Herod's jealousy and Bethlehem;  
 And later she regarded it as right  
     His Father's work was asking much of them.  
 But when upon the hill, His mission done,  
     "My God, why hast Thou . . . ?" tore through every limb,  
 She would have given all that she had won  
     To bear His final pain and die for Him.  
 She could not know how close death is to birth,  
     That Life and Love were given thus to earth.



—Eva Willes Wangsgaard



"Now we  
will use  
Fels-Naptha Soap!"

Dirt is a destroyer . . . as this wise, young matron knows. The need to preserve the lovely things that suddenly are hers is as keen as the joy of ownership. As naturally as breathing, she plans to keep this new home *clean* with Fels-Naptha Soap.

No more shabbiness . . . This man of hers shall have the whitest shirts to wear. Her precious linens shall sparkle like new. Paints and porcelains must gleam, endlessly . . .

. . . and so that this bright dream shall reach reality, she has already told her grocer—"Now we *will* use Fels-Naptha Soap!"

Golden bar or Golden chips—  
**Fels-Naptha**  
banishes "Tattle-Tale Gray"



## Christmas—

### ☆ A PEACE FROM ALL NATIONS

By ALBERT L. ZOBELL, JR.

PEACE, good will, and the genuine brotherhood of man will become a reality only when all nations and individuals consecrate all their talents, customs, and everything that they possess as a common storehouse of knowledge and activity to be used and enjoyed equally by all.

Of all the times and seasons of the year, Christmas Day, more than any other, most nearly approaches this long-sought aim and condition of mankind.

Glancing for a moment at the time-honored customs surrounding Christmas, one finds that nearly all nations have contributed in some way to the modern celebration.

Arising on the morning of December 25, one finds that an English term, "Christmas," is used to designate the day. The first utterance that morning, "Merry Christmas," owes its conception to some long-forgotten Englishman.

After hurriedly dressing, one beholds the Christmas tree, perhaps with lighted candles, in the room, both German contributions to the season.

Gifts are to be found, even as in old Rome. If it is said that Santa Claus brought them, it is a Dutch custom, but if the fact is added that the welcome old fellow made his appearance by coming down the chimney, Norway deserves the credit for this interesting way of entering the homes of good little boys and girls.

The mistletoe and holly complementing the house decorations belong to the Druids.

Sitting down to a Christmas menu, the custom of eating turkey comes from Mexico, the plum pudding from England, and the Christmas cake from Rome.

Hurrying out to the public square, one discovers the grandeur of the Spanish and Italian community tree.

Dropping into an easy chair late that night before a Scandinavian Yule log in the fireplace, one has an opportunity, perhaps, of enjoying Rome cookies and re-examining English-customed greeting cards from friends. As the street below is filled with a serenade by English carolers, there is a reflection upon the real Christian spirit in the very air. A spirit brought about, no doubt, because one has learned to accept as one's own, the well-wishing customs of every man upon the earth.



## Personal and Family Prayer

By PRESIDENT HEBER J. GRANT

ONE of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with Him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves blessings from above. No individual who is humble and prayerful before God and supplicates Him every day for the light and inspiration of His Holy Spirit, will ever become lifted up in the pride of his heart, or feel that the intelligence and the wisdom that he possesses are all-sufficient for him.

The prayerful and humble man will always realize and feel that he is dependent upon the Lord for every blessing that he enjoys, and in praying to God he will not only pray for the light and the inspiration of His Holy Spirit to guide him, but he will feel to thank Him for the blessings that he receives, realizing that life, that health, that strength, and that all the intelligence which he possesses come from God, who is the Author of his existence.

If we do not keep this channel of communication open between us and our Heavenly Father, then are we robbed of the light and inspiration of His Spirit, and of that feeling of gratitude and thanksgiving that fills our hearts and that desire to praise God for His goodness and mercy to us.

There is no feeling that is more godlike than that feeling of intense gratitude and thanksgiving to God that comes when we realize and feel that God has blessed us. We should cultivate that spirit and that disposition so to order our lives that we will ever have a feeling of gratitude and of thanksgiving in our hearts, and a desire to praise God for His goodness to us. We will not be able to have this feeling if we are negligent and thoughtless in attending to the duty of praying to our Heavenly Father. So also with all the requirements that are made of us as Latter-day Saints. They are all for our benefit, for our advancement, and to fit and prepare us to go back into the presence of our Father in heaven.

In the quiet hours, in the heat of battle, and through the hazards of the day; in times of temptation, of sorrow, of peace and of blessing, let us pray always, both alone, and with our families gathered around us, with gratitude for the blessings of life, for understanding of its problems, and for strength to endure to the end.

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan. (Doctrine and Covenants 10:5)

Pray always, that ye may not faint, until I come. (Doctrine and Covenants 88:126)

# The Resurrection

By JOSEPH FIELDING SMITH

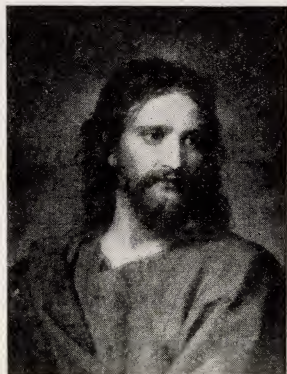
of the Council of the Twelve

IN recent months I have been the recipient of many communications from persons seeking information in relation to the resurrection. Some of these have been confused by teachings presented in study classes, and some by opinions erroneously based on false interpretations of the scriptures. It seems to me that the Lord has been very explicit in the revelations to His servants regarding this important doctrine, and surely all members of the Church should understand what is so plainly written in the scriptures and in the discourses of the authorities of the Church, if they have the spirit of discernment, which is theirs through study and faith.

One brother has written several letters, contending that the presiding brethren, including the Prophet himself, have been wrong in their teachings of this doctrine. Some others wonder if the wicked will partake of annihilation, for the scriptures speak of a "second death," which is in store for the wicked. Some have been misled because of the teachings of certain theories and philosophies, man-made, declaring that death was always here, and was not brought through Adam's transgression, and there are others who maintain that sons of perdition are not entitled to the resurrection, but their spirits will forever be subject to Satan, while their bodies shall remain as dust in mother earth. This very morning on which I write, the following came in the mail:

In the gospel doctrine class this question arose: In the resurrection will the defects of men, both mental and physical, also the accidental disfigurements, be raised with them, or will they come forth in perfect form?

The misunderstandings which arise are solely due to the failure on the part of those who have them to study and seek for guidance that they may understand. There is perfect plainness both in the revelations given through the prophets, and in the interpretations of those revelations by the authorities of the Church. The Prophet Joseph Smith and his successors have declared the correct doctrine all down the years, yet these questions are constantly



From the painting by Heinrich Hofmann

arising, and many members of the Church become confused. It would be well if we would follow the counsel the Lord has given us, which is: "And whoso treasureth up my word, shall not be deceived." Treasuring up His word is far more than merely reading it. To treasure it one must not only read and study, but seek in humility and obedience to do the commandments given, and gain the inspiration which the Holy Spirit will impart.

The following questions may properly be considered:

By what power and authority does the resurrection come?

How many resurrections have there been and are yet to come?

Who are privileged to come forth in each?

Is the resurrection now going on?

Are there any who have lived on the earth who will be denied the resurrection?

Will any who receive the resurrection die again; that is, suffer the separation of the spirit and the body the second time?

Will any creatures, other than mankind, partake of the resurrection?

Will the same body be restored, or will it be a different body?

Our Savior, Jesus Christ, is the Author of the resurrection. He came into the world to redeem it and all upon its face from mortality and give immortality to every creature. The coming of our Savior to accomplish this end is due to the fact that death was brought into the world through

the fall of Adam. If Adam had not partaken of the fruit of the tree of the Knowledge of Good and Evil, he would not have died. This truth is clearly expressed in the scriptures, especially so in the Book of Mormon:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. (II Nephi 2:22)

Had such a condition prevailed, Adam would still be in the Garden of Eden, and all things would have continued as they were, and under such conditions there would have been no need for a Redeemer. This doctrine was taught to Adam in the very beginning, wherein the Lord declared to him:

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. (Moses 6:57-59)

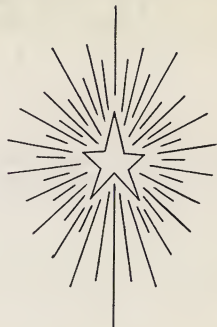
This same doctrine is taught by Jacob, the brother of Nephi:

For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord. (II Nephi 9:5-6)

From these and many other scriptures we discover the true reason for





the coming of Jesus Christ into the world. It was, first, to redeem *all* men from the physical or mortal death, which Adam brought into the world, and second, to redeem *all* men from spiritual death or banishment from the presence of the Lord on conditions of their repentance and remission of sins and endurance to the end of the mortal probation. Had there been no fall, there would have been no resurrection. Since there was a transgression which brought death, the atonement had to be made by the Son of God, who was always the master over death. His sacrifice was an infinite atonement. He declared Himself to be the "resurrection and the life," and that He had power in Himself to lay down His life and take it up again. Such power has never been the possession of any other creature upon the earth. All other creatures were under the curse of death, and Christ alone could free them.

He was the first fruits of the resurrection. He holds the keys of the resurrection. The first resurrection took place immediately following His resurrection. A misunderstanding has arisen in the minds of some because of the words of Alma to his son Corianton. (Alma 40:19) They think that Alma said *all* the dead, both good and bad, who lived before the coming of our Lord, would receive the resurrection before any who should die after His coming. A careful reading of Alma's words will show, however, that he did not wish to convey any such thought. Abinadi has made this matter very plain in the following words:

And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called.

And now, the resurrection of *all* the prophets, and *all* those that have believed in their words, or *all* those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death. . . .

But behold and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even *all* those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them: these are they that have no part in the first resurrection. (Moshiah 15:21-23, 26)

Matthew declared that the graves were opened, "and many bodies of the saints which slept arose, and

came out of the graves after his resurrection," and the Lord commanded Samuel, the Lamanite, to teach the people that following the resurrection of our Lord, "many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many." The fulfillment of this prediction was ordered written into the record by our Savior when he visited the Nephites.

Since this first resurrection is past and with it we have no concern, we now speak of the first resurrection as being the one which shall take place when our Savior shall come the second time. When He comes, the Saints "who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet Him in the midst of the pillar of heaven. They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trumpet of the angel of God." John wrote: "Blessed and holy is he that hath part in the first resurrection; on him the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Following this great event, and after the Lord and the righteous who are caught up to meet Him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet Him, but who are worthy to come forth to enjoy the millennial reign. It is written that the second angel shall sound, which is the second trump, "and then cometh the redemption of those who are Christ's at His coming; who have received their part in the prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh." (D. & C. 88:99; compare D. & C. 76:73-75) In this resurrection will also come forth those "who knew no law," and the heathen nations will also be redeemed. (D. & C. 45:54) So we see that those who inherit the terrestrial glory will be raised at this time.

After the sounding of the second trump, the third trump shall sound calling the "spirits of men who are to be judged, and are found under condemnation; and these are the

rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth. These are the hosts of the testial world who are condemned to "suffer the wrath of God on earth"; and who are "cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work." This resurrection will bring to pass the saying of Paul:

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. (1 Cor. 15:25-26)

When that time comes, our Savior will have fully gained the victory over death, and then will He deliver up the kingdom to His Father, that "He may be all in all."

It is the opinion of some that the resurrection is going on all the time now, but this is purely speculation without warrant in the scriptures. It is true that the Lord has power to call forth any person or persons from the dead, as He may desire, especially if they have a mission to perform which would require their resurrection, for example, we have the case of Peter, James, and Moroni. We are given to understand that the first resurrection yet future, which means the coming forth of the righteous, will take place at one particular time, which is when our Savior shall appear in the clouds of heaven, when He shall return to reign. For us to speculate whether or not the Prophet Joseph Smith, Hyrum Smith, Brigham Young, and others have been called forth, without any revelation from the Lord, is merely speculation. When the Lord wants any of these men, He has the power to call them, but the first

(Continued on page 827)

# JOSEPH SMITH'S *Statecraft*

By DR. G. HOMER DURHAM\*

WHAT American of the nineteenth century influenced subsequent generations more than any other?

Such a question was propounded by Josiah Quincy, and not unlikely (he added) the answer might be, "Joseph Smith—the Mormon Prophet." The Latter-day Saints have never grown weary of hearing these words or of seeing them in print.

The question is a good one. Quincy's answer is also excellent. We have many reasons to support such an answer. But some of these reasons are neglected, and they add unusual luster to the Prophet's career. One of these is that phase of Joseph Smith's career which has particular meaning for American government and politics. The limits of this article are far too short to explore fully the Prophet's ideas in this field, but a few of the facts surrounding some of his ideas may be indulged.

Josiah Quincy was interested in politics. He was one of the first "strong" mayors in American history. A cousin of the Adams family, he stood in the rays and shadows of a long political tradition. Joseph Smith was also in public affairs and also a "strong" mayor at the time Quincy visited him and secured the interview which later became the basis for the sketch of the Mormon leader in Quincy's book, *Figures of the Past*. I am convinced that Quincy propounded his famous question-and-answer in that book because of the fact that Joseph was in the thick of public affairs.

Joseph Smith came on the American scene at a time when a so-called "Jacksonian ferment" from the west was introducing a new element into American government. Included in this new element was the demand that the Constitution of the United States be interpreted to guarantee the rights of life, liberty, and the pursuit of happiness, declared to be the objects of American independence in 1776. The interpretation of this period afforded no real guarantee of such rights. The Mormons,

more than any other group of the day, came to know that harsh fact for themselves. Was it possible for a group to mind their own business, to worship as they chose, to print and speak as they liked on the frontier? Out of the West came the demands which rode into power finally with Lincoln, and which put these demands into an amended Constitution. And out of the West, by way of New York, came Justice Field of the Supreme Court, who thirty years later, finally interpreted the Fourteenth Amendment in such a way as to secure these rights, in part, in state courts. But this all came after Joseph Smith, and in my private view, partly because of him and his experiences within the American framework. Some of the reasons for this view can be surmised from what follows.

Referring to the Jacksonian "ferment" of the 1820's, Frederick L. Paxson says:

Scores of new movements came to light. Those that outlasted the voice and personality of the founder became important indexes of the religious capacity of the United States. Of these none was more significant than the Church that Joseph Smith established.

\*Frederick L. Paxson, *History of the American Frontier* (1924), p. 342.



From painting of Nauvoo by Lane K. Newberry

In a preceding paragraph, Professor Paxson records:

The Mormon Church first under Smith and then under his more stable successor, Brigham Young, played an active part in frontier thought for thirty years. Its rise and structure indicate the intellectual and spiritual uneasiness of the border settlements.<sup>2</sup>

In this article it is proposed to leave behind all thought of Joseph Smith's religious significance and to view some of his activities, so far as possible, in the light of public affairs. In such a brief sketch it may be hoped, first, that the rough outlines of a neglected chapter in American political lore, long buried under the folds of religious controversy, may appear. Second, that Professor Paxson's implication—and an idea long held by most Americans and now celebrated in film, story, and a growing tradition—that Mormonism's strength is attributable to Joseph's "more stable successor, Brigham Young," fails to give due credit to the political sagacity, leadership, and experience of the Prophet.

Such a statement calls for a collection of the facts. All of them are not yet to be had, due largely to neglect and oversight by scholars of the essential nature of the Proph-

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<sup>2</sup>Ibid., p. 341.



# A NEGLECTED PHASE OF A UNIQUE CAREER

NAUVOO TEMPLE FROM  
AN OLD PRINT



et's activity in carving a niche for his religious following within the framework of the American union.

It is rather common knowledge that Joseph was born in Windsor County, Vermont, December 23, 1805; that he was instrumental in organizing the Church of Jesus Christ of Latter-day Saints at Fayette, New York, April 6, 1830; and that by June 27, 1844 (the day of his death at the hands of a mob) his followers numbered approximately fifty thousand.<sup>1</sup>

From New York, the Mormons established their principal centers (1831-1839) in Ohio<sup>2</sup> and Missouri.<sup>3</sup> From these states the group was led to Illinois, overflowing into Iowa.<sup>4</sup> Out of the experiences,<sup>5</sup> including petitions and excursions to state and national legislatures, which the Prophet accumulated in Ohio and Missouri,<sup>6</sup> came the grand political efforts of the Nauvoo or Illinois period (1839-1844). It is to this period that we turn attention in this brief writing.

The background of this period may be said to have its roots in the first Mormon colonization of Missouri in 1831.<sup>7</sup> The first homes were established in Jackson County. In 1833, some one thousand two hundred of these settlers were forced to leave the county under strained conditions, with great costs in human suffering and some \$120,000 in property losses.<sup>8</sup> In turn the Mormons

moved to Caldwell, then Daviess and Carroll counties, only to be met October 11, 1838, with the famous "exterminating order" of Governor Lilburn W. Boggs demanding their total evacuation from the state of Missouri. Failing redress of grievances by judicial process or petition,<sup>9</sup> and lacking sufficient strength to withstand the pressure of their neighbors peaceably, some twelve to fifteen thousand Mormons moved in the winter months of 1838-39 to tracts of land purchased on the banks of the Mississippi in Illinois.

Subsequently, Joseph Smith went to Washington, D.C., for the opening of the First Session of the Twenty-sixth Congress personally to press the Mormon claims, from Missouri, before that body.<sup>10</sup> He remained in Washington from November 28, 1839, until March, 1840. During this time he gained at least two audiences with President Van Buren and managed the Mormon petitions before Congress through contacts with such prominent leaders as John C. Calhoun. Unfortunately, the Prophet discovered that his claims on behalf of civil liberty provided insufficient excuse for use of the federal power. Nor was there a basis therefor in the federal Bill of Rights. John Marshall's court had declared in *Barron v. Baltimore* (1833) that such constitutional guarantees were applicable only as against federal, and not state, action.<sup>11</sup>

MEANWHILE peace had come to his followers in Illinois, notwithstanding the Prophet's failure to invoke federal remedies for past losses. Under his direction a city charter was granted by the Illinois legislature to take effect February 1, 1841. This was the famous Nauvoo charter affording municipal home rule at least three decades before that movement gained national sweep, and granting powers to the Mormons exceeding, it is believed, anything ever witnessed in Ameri-

can municipal history.<sup>12</sup> The charter was granted by a unanimous vote of the legislature, and signed December 16, 1840, by Governor Thomas Carlin and Stephen A. Douglas, secretary of state.<sup>13</sup> Confessing his own hand in the grant, and undoubtedly recording his attitude towards civil liberties in general, the Prophet wrote:

The city charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the Church, and on principles so broad that every honest man might dwell secure under its protective influence without distinction of sect or party.<sup>14</sup>

Parenthetically we can note that this is the ethical ideal of the Prophet's own concept of the kingdom of God.

The charter vested political authority in a mayor, four aldermen, and nine councilors, all to be elected for two-year terms; with power vested in a quorum of eight to make "all such ordinances not repugnant to the Constitution of the United States, or this State, as they may deem necessary"; and to make all necessary appointments.<sup>15</sup> This organization of political authority follows the usual pattern of the American weak-mayor-council form of city government to this point. But further provisions, particularly sections 17 and 25 of the charter, provide for strong executive powers and subsequently, a "strong" mayor. Under these articles, the city executive as justice of the peace was first given "exclusive jurisdiction in all cases arising under the ordinances of the corporation"—with appeal lying to the municipal court:

Which court shall be composed of the mayor as chief justice, and the (four) aldermen as associate justices.

A jury of twelve men was made  
(Continued on page 823)

<sup>1</sup>"So artfully framed that it was found that the state government was practically superseded, within the Mormon corporation," said a commentator in the *International Review*, February 1882. Quoted in Bancroft, *op. cit.*, 145 (footnote).

<sup>2</sup>For the text of the charter see *Times and Seasons* 2:281-286.

<sup>3</sup>John Henry Evans, *Joseph Smith an American Prophet* (1933), pp. 152-153.

<sup>4</sup>Nauvoo Charter, sections 9, 11, 13. Section 14 made it mandatory for all ordinances to be published within one month of their passage.

<sup>5</sup>Bancroft (*History of Utah*, p. 167) says that at this time the membership of the Church was 100,000 if members in Europe as well as America are included.

<sup>6</sup>Mormon movements in Ohio began in January 1831. See section 38 of the book *Doctrine and Covenants* (1920 edition).

<sup>7</sup>Missouri became the object of Mormon expansion about July 1831. See Section 57, *Doctrine and Covenants*.

<sup>8</sup>Mormon headquarters were established in Illinois in 1839, at Nauvoo on the Mississippi. Settlements in Iowa, across the river, soon sprang up.

<sup>9</sup>The first significant jurisdiction which came under Mormon political control was Caldwell County, Missouri. This area was assigned to them as a result of their petition to the legislature. Daviess County, adjoining Caldwell, became fearful the Mormons would rule it, and election riots of severe nature occurred in Gallatin, Daviess County, in the 1838 election. See Bancroft, *op. cit.*, 117-120. Berrett (*The Restored Church*, p. 182) says some 15,000 Mormons inhabited Missouri in that year.

<sup>10</sup>See volumes 1- (after page 410) 4 of the official *History of the Church*, published in Salt Lake City, for documents and material relating to these efforts.

<sup>11</sup>The principal settlements which came under Mormon influence were Independence, Liberty, DeWitt, Haun's Mill, Far West, Millport, Gallatin, Dixonham, and other areas in Jackson, Clay, Caldwell, Carroll, and Daviess counties.

<sup>12</sup>*Times and Seasons*, 1:74-75 (March 1840, Nauvoo).

<sup>13</sup>The Prophet and his associates employed the firm of Wood, Reese, Doniphan and Atchison as early as October, 1833, to represent them at bar. See *History of the Church* 1:425.

<sup>14</sup>*Ibid.*, 4:24 ff.

<sup>15</sup>See *Barron v. Baltimore*, 7 Peters 243. For an interesting comparison examine the facts and the decision in *United States v. Wheeler*, 254 U. S. 281 (1920).

*Some of the things that happened  
when Avery decided that there would be*

# NO PRESENT FOR ANN

A SHORT STORY

BY

BLANCHE  
KENDALL  
MCKEY

WHEN the three committee ladies had rung the bell, Ann had been still asleep and Avery and his mother were counting his Christmas money. He had been aglow with anticipation and radiant in the security of her complete attention.

"Ten cents for Grama, fifteen cents for Dad," he had chanted; "ten cents for—somebody—"

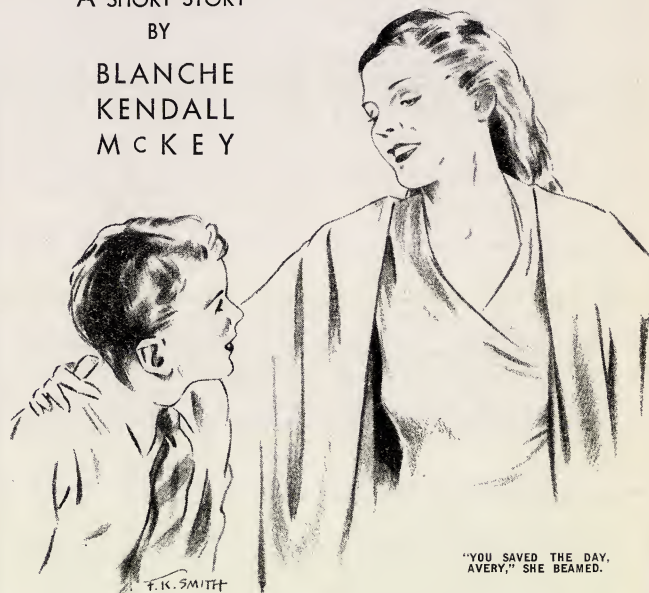
Mother had blinked her eyes rapidly, laughing at him out of the corners.

"Five cents for Ann Elizabeth—"

And then the bell had sounded. The committee ladies had made a great stir and Ann had set up a protest. In the shelter of Mother's arms she had stared at the visitors with big round eyes from which every hint of sleep had suddenly vanished. Avery had stood alone at the side window listening disgustedly to their "Oh's" and "Ah's" and baby talk until they began disclosing the purpose of their call: They wanted Mother and Ann to form the climax of the Christmas pageant, a tableau of motherhood set in painted clouds with little angels looking up from behind a lot of tissue paper boxes. The idea was decidedly appealing, for Avery was endowed with imagination, and something unruly and ugly arose within him, impelling him to cross the room and slap his little sister. But if he did, no one would understand and he would just be called a wicked boy. It was queer how everyone had forgotten that last Christmas he had been little Samuel in the temple for the Primary pageant ladies. With a new objective in mind he began recounting his money. He would buy what he pleased and save what he pleased. He wasn't obliged to have a present for everybody.

"But why?" asked Avery's mother, after the ladies had gone. "Why should you set out now to buy your Christmas presents?"

Although her eyes were softly



"YOU SAVED THE DAY, AVERY," SHE BEAMED.

questioning, she shifted Ann Elizabeth higher on her shoulder, one pale hand pressing the little black head to her cheek, and Avery felt that she gave him only part of her attention.

"Because I want to buy my presents alone," he explained stubbornly.

"You are too little," Mother argued. He looked at her dubiously. It was very bewildering; he had become "Dad's little man" and "Sister's big brother," but was constantly being drawn back from the freedom those titles implied.

"You can't wander all over Main Street by yourself," Mother persisted patiently.

She lowered Ann into her lap, turning her toward Avery, and the

baby stretched chubby hands to his face, uttering queer unintelligible salutes. Almost ready to make an inner compromise, Avery had thrust his wavy forelocks near the tiny fingers, when Mother impulsively swooped Ann to her bosom and kissed the back of her neck. "Such a baby," she murmured playfully.

Avery turned away brusquely; and drawing a small purse from his pocket, he emptied its contents on the table below the window. For the hundredth time, it seemed, he counted and apportioned the coins: Fifteen cents for Dad, ten for Grandma, ten for Mother. He hesitated for a moment, reluctant to give Mother less than her due; but her silly cooing baby talk stiffened his resolution: ten cents for Mother; five for—

Replacing the money in its recep-



tacle, he advanced again to his mother's knee.

"I won't go up into the traffic," he maintained stoutly, "I'll only go as far as Aunt Mildred's little store."

Mother stopped goo-gooing long enough to brush the wiry locks back from his sullen forehead. Almost resentfully he drew away from the light caress. She was puzzled.

"Why don't you wait until Daddy can take you—when the lights are on?" she suggested alluringly.

"I want to buy my Christmas presents alone," he retorted obstinately. His gaze rested for a second on Ann Elizabeth, who was absorbed in studying her plump hands. "Even a baby," he said with biting emphasis, "even a baby could do all I'm going to do."

Mother half-heartedly yielded and followed her son to the outside entrance, holding Ann away from the thin current of cold air that squeezed through the narrow opening. "Watch the lights," she called anxiously as Avery neared the gate. He rounded a handful of snow into a soft ball and tossing it in her direction watched it spatter on the cement walk a foot or two from the door. Mother stared in amazement, which slowly gave place to bewilderment. Avery had sadly changed since the baby had come. Perhaps Grandma was right! For the sake of her eldest, it would have been better if Ann had come two or three years ago. She watched Avery's bundled figure march determinedly up the street without one backward glance, his red scarf waving belatedly from the rear.

REACHING Aunt Mildred's crockery shop, Avery Quin McMasters, Junior, appraised the dishes, ornaments, and small china dolls displayed in the window, then opening the door pushed his way into the crowded interior. Slowly he progressed from table to table laden with breakfast, luncheon, or dinner sets until he reached the miscellaneous counter with its bargains of odd pieces, and there he found a fat-looking cup and saucer for Dad, a dainty violet-trimmed bowl for Mother, and a thimble for Grandma, who was always misplacing the one she started out to use. He chose an extremely large thimble, thinking that even Grandma would have a hard time losing so heavy an article. Fifteen cents for Daddy, ten cents for Mama, ten cents for—everything was working out beautifully. He counted the

change, his eye, in spite of himself, roving to a Little Boy Blue doll marked "5¢"; but he crowded forward and handed Aunt Mildred his three chosen articles. As she leaned over the array of bric-a-brac to return him his purchases, now bulging with protecting tissue paper, she urged him to be careful to not slip on the icy walk. Then her tired eyes gleamed suddenly: "How is Ann Elizabeth?" she asked eagerly.

At mention of that name, the women near, bent and recognized Avery's round face, which was almost hidden by his leather helmet and his thick woolen scarf.

"Why, Avery, how is little sister?"

"Buying a present for Ann, I bet!"

"How do you like being big brother?"

Their patronizing manner appeared silly to Avery; they seemed to have forgotten that he had already turned eight. By way of retort, the women felt that his serious regard was over stolid; but he was merely enjoying, absent-mindedly, a comforting wave of self-justification in not buying his over-rated sister a Christmas present.

A younger woman, her arms filled with bundles, joined the group.

"Why, Avery," she repeated enthusiastically, "I haven't seen you since the baby was born. But I've seen her," she hastened to add glowingly. "Isn't she simply adorable?"

Her fervor demanded some kind of answer. His small features became more set and he removed his glance to an impersonal lavender vase standing solitary on a bracket.

"Oh, she'll do, I guess," he retorted laconically, his nerves under strained control. But he wasn't prepared for the gurgles and even shouts of laughter that greeted his reply; feeling the blood begin to burn in his cheeks he made a dash for the door, scarcely heeding his aunt's admonition to be careful of his parcel. As he ran down the street,

cold breezes brushed his face consolingly; but when he had almost reached home, the derisive notes were still stinging his ears, and he felt that in some manner foolish little Ann was responsible for this nagging sense of shame. Opening the front door, he slipped upstairs noiselessly and placed his treasures carefully in the back of his drawer, covering the padded bundle with his folded underwear. Dad would be proud of the big cup and saucer; Mama would say, "Oh, how pretty!" when she saw the bowl; Grandma would be truly grateful. And he had five cents left for himself! It would be a great Christmas! But as he slowly climbed down the stairway, he had an unpleasant feeling that his purse was heavily sagging his overcoat pocket.

No one was in the living room, nor in the kitchen. Reaching the bedroom door he stopped in surprise. Ann Elizabeth was whimpering in Mother's arms, and Dad was standing over her with a bottle and spoon. She was all right an hour ago, thought Avery rebelliously.

"Don't come in," called Mother warningly; "Father is going to take you to Grandma's for the night." Attempting to soothe the fretful baby, she scarcely looked at him.

"But I don't want to go to Grandma's," he protested after watching the pantomime in silence for a moment. "I want my supper, and I want to stay home."

Dad interpreted the misery in his voice, and crossing to the entrance, stared down compassionately at his young son.

"It's better for you to go," he explained at last with finality. Having pulled on his own overcoat, he took Avery's unwilling hand, and silently they crunched through the vacant lot to Grandma's lighted door, where he bade his firstborn a sympathetic, though hurried good night.

GRANDMA comforted Avery with steaming vegetable soup and fluffy dumplings, afterwards replacing the lid carefully to keep the contents hot until Aunt Mildred should come home. Then together they looked at some magazines filled with Christmas advertisements, pictures of Santa Claus, and lighted trees; but when Aunt Mildred came, pulled off her shoes, and threw herself on the couch too weary to even eat, Grandma left him to his own

(Continued on page 821)



# The CITADEL WITHIN



PRESIDENT BROWN, 1942

By HUGH B. BROWN

*Coordinator of Latter-day Saint Men  
in the Service*

THEY who served in the last war, though now unable to participate in combative units, are among the most interested of the spectators who watch from the side lines. They note the new and improved mechanized equipment as well as the revolutionary strategy and tactics employed. They would not attempt to give military advice, for the folly of applying the rules of 1917 to the operations of 1942 has cost thousands of lives and humiliating reverses.

However, there are some constants in life which remain fixed whether one is in military or civilian activity and regardless of age. Of these we should speak, for the experience of the past belongs to the present.

Rather than address the youth of 1942, let the man of today talk to himself as one of the soldiers of 1917. Let him attempt, through his own eyes twenty-five years later, to see the road ahead of that young soldier. He might say something like this:

You, young man, have answered the call of your country. You offer to her your time, your talents, your strength—your life. How well equipped are you as you present yourself for this service? What do you bring to the task and what do you propose to take out of it? You have passed your physical tests, but what of your intangible internal fitness?

First, there must be undeviating

loyalty. Your country is in war. She has called for your help. She is faced by cruel and cunning foes who seek her destruction. You will not give less than whole-hearted, enthusiastic support to the national effort. While your right to free speech is one of the things for which you fight, your intelligence will regulate the exercise of that right. You'll listen more and talk less.

You will obey orders, submit to discipline, become a part of a great military organization—how important a part is largely up to you.

Into this new experience you bring yourself—your physical, mental, moral, spiritual self. You bring also your ideals, principles, aspirations, hopes. You bring all these into a new and strange environment where there will be terrific impacts. To some the environment will be used as an excuse for weakness, for abandoning their course of life and yielding to the down-drag of a murky current. Others will see in it a challenge to their strength and will face that challenge as manfully as they will

face the foe on the battlefield, realizing that to yield here is as cowardly and infamous as to be untrue or traitorous when entrusted with a military assignment.

IF you would give your best to your country, you must maintain your highest standards and ideals. You will bring out of the struggle a stronger man or a weaker one according to the fidelity with which you guard the citadel of your inner self.

You find yourself in uniform, one of millions, and may feel that your identity has been lost, that you are just a number, or perhaps a cipher. You will be tempted to become a fatalist and adopt a "don't care for consequences" attitude. Every day's work will be outlined, every effort regimented. You will listen to shouted commands and curt orders and will find your freedom restricted as never before. You will be inclined to feel that you are no longer the master of your fate and will wonder if you are wholly subject to the whims and caprice of chance.

You must resist this inclination to lower your guard. In spite of the complete regimentation of your life and the interruption of your plans by this sudden reversal of things, you must hold on to the truth that you are still, in large measure, the master of your fate. Keep faith in yourself, in your destiny; keep your hand upon the controls of your life. You are still in command of your own spirit.

Do not believe that some bomb or shell has your number on it and that it will get you regardless of what you do or refrain from doing, for with this thought too often goes the query, "What difference does it make what I think or say or do? Why not 'eat, drink and be merry, for tomorrow we die'?" *You shall not die tomorrow! You shall live.* Most of the men who go to war live to return home. No shell has your number on it. No bullet is marked for you. Most of them are marked: "To whom it may concern," and most of them are wasted. Live, then, each day as if

## SONS

*By Grace Zenor Pratt*

I HAVE seen them go amid flags flying  
To fight for victory with heads held high;  
Have watched them march away—  
Perhaps to suffer, God, but not to die!  
I stand here smiling, with mute lips, my  
heart mute too,  
With dread of some tomorrow where but  
memories burn—  
Waiting and watching, watching and wait-  
ing,  
Praying for their return.  
But yesterday they were my little sons  
Playing at soldier, but today  
They are grown up, my three tall sons—  
Eager to march away.  
At home, I keep their little battered toys  
Where only I may see;  
The little coats they wore, a story book—  
Trifles—that break the heart of me.  
I hear their childish voices, brave small  
deeds,  
Their boyish laughter down the waiting  
years.  
I cannot see the glory, Lord, nor feel the  
pride  
Because of tears.



## *A word to soldiers about their own private battle*

you were confident of returning to your home and loved ones and let that thought light your pathway and color your conduct.

HAVING decided to keep control of the course of your life you must make decisions daily. You must choose, elect, decide. Each decision implies a knowledge of values. Your good sense would not allow you to pay ten thousand dollars for a Model "T" Ford. Your pride will not permit you to be cheated if you know it. Before you close any deal you will count the cost. If you are sure the thing offered is worth the price, if you are sure you will be satisfied with your bargain next month, next year and always, then take the offer. But be very sure you are not being deceived by the vendor. The first payment may bear little relation to the final cost. Often men go on paying long after the item is worn out and useless or has become hateful and abhorrent.

I need not remind you that you must pay for what you get, that you must reap what you sow, that the law of the harvest is inexorable, that the temporary gratification of an appetite, though it may amount to ecstasy, must not be the criterion of value.

In business we sometimes write off bad deals and forget them, but many of life's bargains are for time and eternity. Many of them must be paid for on the instalment plan, and as you go on paying through the years you will experience pride and gratitude or sorrow and shame, depending upon the wisdom of your choice.

You will be tempted to consider some of the prohibitions with which you have become familiar at home as old-fashioned and out of focus with modern times. You will be told that to continue to observe the standards of conduct which have guided your life thus far is to admit a lack of maturity, is evidence of childishness. A slight deviation from the line of conduct which you have believed to be right may be called trivial and of little consequence. Looking back from 1942, we can see that the point of departure from the highway of conduct marked the beginning of a detour for some which took them far from the goal for which they so courageously set out.

When an air man is taught to fly

on a beam he will not be tempted to go it blind by some promise of thrills or new adventure. He knows that there is only one course to follow if he would be safe and looks upon him as an enemy who would seek to divert his course and lure him away from the beam which is his safety. Fly the beam, pilot, for the headquarters from which it comes will guide you safely to a happy landing.

In this new adventure you will need courage, not only courage to meet the enemy who is visible but also courage to meet and vanquish enemies more subtle and more persistent, more insidious and more deadly, and of these I warn you. Have courage, then, to make your choice, and then pray for stamina to stand by that choice. He who loses courage will not long defend the other virtues.

YOU who started your life structure on the foundation of the Ten Commandments and the Beatitudes, may be somewhat bewildered as in this awful business of war you are taught how to kill. The very cornerstone of your moral structure is respect for the lives and rights of others, and when you see the word "not" stricken from the injunction "Thou shalt not kill," you may find difficulty in attempting to uphold any of the other moral standards. Remember this: the arch enemy of life has set out to destroy the human family, has enlisted human agents to assist in his purpose. That purpose



"FLY THE BEAM"

Photograph by H. Armstrong Roberts



MAJOR BROWN, 1917

must be resisted. Force must be employed to conquer force. But through it all you must not forget your obligation to your fellow men, your relationship to them. They are all sons of God. Hate must not get into your heart. You must not be degraded by the business at hand. You must remember that you are going to return home, become a part of civilized society, build a home, and rear a family. You must remember that twenty-five years hence you may have sons. Above all else you will, at that time, be grateful to God if they can safely follow in your footsteps.

Yes, young man, you are going off to war, and it's up to you whether you win it or lose it. Regardless of the outcome between the nations, you yourself have a battle to fight and all who know and love you believe you're going to win it. They know you will not let them down. They who connect your name with the name of God each day have confidence in your quality, in your integrity, in your fidelity, your purity of thought and purpose, your loyalty to your country. They know you will be true to yourself and to them with God's help. Keep your hand in His, and may you have the wisdom and the courage to follow.

And so I salute you, youth of 1917, as the father of the man of 1942—together let us try to help the youth of today to march fearlessly on toward 1967 when they may look back through twenty-five years and thank God for guidance in these times of peril.

Then they will see "by the dawn's early light" that the banners for which they fought are still flying and are worth all it cost to defend them. Together we pray that they may live to have sons who may be spared the perils of another war.

# UNITED ORDERS

By WILLIAM R. PALMER

Formerly President of  
Parowan Stake

## PART I

UNITED ORDER has been, perhaps, one of the most talked about but least understood of all the welfare movements in the Church. Many members there who look forward with yearning for the re-establishing of the system, but the United Order many have in mind never has existed in the Church. Moreover, United Order as practiced among the Mormons was not of a fixed type. Several separate and unlike systems have been called United Order, and in actual operation each of these had many variations.

In the popular mind United Order means "all things in common," or "share and share alike." One or the other of these phrases comes almost universally to the lips of those who venture a definition of the term. Writers and public speakers almost without exception use these expressions and many erroneously refer to the systems as "socialistic" or "communitistic."

How these fallacies gained currency is difficult to understand, for the principles of the United Order are much more capitalistic than socialistic or communitistic. There was nothing in the articles of agreement or in the practices of either plan that even suggests the idea of sharing all properties in common. There was no thought or intention of eliminating the profit motive from the dealings of the societies with other people or even among the members themselves.

Such a wide variance from the popular concept calls for a supporting analysis.

A socialist friend labored long and hard to convert me to his economic philosophy. He frequently reminded me that in my capacity as a Church official I was not a true shepherd to the flock because one could not be a true Mormon and not believe in socialism. He said the Church had tried twice to establish socialism but had failed because the laws and customs of the land were unfavorable. He thought that any officer in the Church who had the spirit of his calling would see in socialism the opportunity to set right the unfavorable conditions and give the

Church its chance to set up a successful United Order again.

In my ignorance I thought he had some point in that argument, and the only answer I had for it was that when the time came to establish the Order again we would get it from the head of the Church rather than from politicians. I, too, had the idea that socialism and United Order were first cousins, if not identical twins.

These discussions with my socialist friend stirred me to a research of the practices of United Order in the Church, and the interesting discoveries I made as to the nature of these organizations are embodied in what follows.

Roughly, socialism, as an economic system, means public ownership and control of all land and public utilities, and private ownership of all other kinds of property.

Communism means public ownership and control of all kinds of property and sources of wealth, labor included.

Capitalism is private ownership and control of any or all classes of property, with freedom of barter and trade under a profit-making motive.

## CONSECRATION AND INHERITANCE

What now were these Mormon systems which are grouped generally under the name United Order and misnamed by some communitistic and socialistic? The first one proclaimed as a revelation is recorded in Section fifty-one of the Doctrine and Covenants. The revelation was received by Joseph Smith in May, 1831, when the Church was only a year old and had few members. It came to be known variously as "The Law of Consecration and Inheritance," "Order of Enoch," and "United Order."

This revelation enjoined upon Edward Partridge, the presiding bishop of the Mormon Church, the responsibility of distributing inheritances equally and equitably to the membership who were settling in and around Kirtland, Ohio. He was to "appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs." (D. & C. 51:3) The people

THIS statement on the United Order, and prevalent misconceptions concerning it, has been in the hands of the editors of *The Improvement Era* for some months. Because of the interest newly aroused in the subject by the General Conference remarks of President J. Reuben Clark, Jr., (See *The Improvement Era*, November 1942, page 688, "Private Ownership Under the United Order"), we consider it timely to present it, indicating Brother Palmer's conception of three types of the United Order.

were commanded to deal honestly, and be alike, and receive alike "that ye may be one." (D. & C. 51:9)

This passage doubtless is the source of the idea that the members of the society were to share all things in common, or to have "share and share alike," but it had reference to the allotting of portions and not to continuing of the practice. The Saints were all to look alike to Edward Partridge, and no favoritism was to be played in the distribution. This was the idea of Bishop Partridge and of the Prophet Joseph, as will be seen from the practice they followed in distributing inheritances.

It will help to clarify this scripture if we note why the revelation was given and who were to be the beneficiaries under it. The New York Saints were moving pretty much in a body to Kirtland, Ohio, which at that time was the Church headquarters. Provision was being made to receive them and to give them an opportunity to take care of themselves. Verse sixteen, Section fifty-one of the Doctrine and Covenants is noteworthy. The organization in Ohio was to last for only "a little season, until I, the Lord, shall provide for them otherwise." However, they were to "act upon this land as for years." (D. & C. 51:17) Even though the Saints were to remain there for only a short time, they still were to improve and develop the country.

In actual operation under the law of consecration and inheritance a man turned all his properties of every kind over to the Church. He put his property legally out of his possession and control by conveying it to the Church with a deed which could not be revoked. Thus he "consecrated" his possessions and himself to the Lord.

This done, the Church through Bishop Partridge then looked the man over to see where he could be the most useful to the society and in what field he was most likely to succeed. He was considered "according to his family, his circum-



stances, his wants and his needs," then he was given an "inheritance." The Church gave back to him, also by irrevocable deed, a means of sustaining himself and those dependent upon him. What he received bore no relation to what he turned in, even though it might be the same thing. It might be more in value or less. It was a means of sustenance that was deemed ample for himself and for his family. If perchance he were a tradesman, he was given a set of tools; if he could succeed and serve best as a merchant, he was given a stock of goods; if he were a printer, he was set up in a print shop; if his portion was that of a farmer, he received a farm as his inheritance.

Operation of these inheritances was carried on in the capitalistic fashion. The tradesman was to be paid for his services by those who employed him; the merchant was expected to add enough profit to his goods to sustain his family; and the farmer was to sell his produce at the best price obtainable.

Whatever a man's inheritance produced over and above the support of his family, overflowed into the bishop's storehouse. Such surpluses became a Church fund which could be used to help other poor members to live and secure inheritances, or even to enlarge the inheritances of men who showed ability to handle successfully more property and had the faith to turn the surpluses into the common storehouse.

As far as the Church was concerned, an inheritance belonged to a man in perpetuity. His ownership or freedom of operation of his property was contingent in no way upon his faith or faithfulness as a member of the society. If he apostatized and fought against the Church, he still could not be deprived of his inheritance. He might be deprived of any other claim or right or privilege in the Church, but his inheritance was held by an unbreakable deed.

When a man received his inheritance, he was free to operate it according to his own ideas. No one told him what to do or how he must manage his affairs. The proceeds of his business up to the point of sustaining himself and his dependents were his to use as he pleased, and the legal safeguards against being deprived of his business enabled him even to set up his own standards of living. This might be modified to some extent by the teachings of his leaders and the customs that ob-

tained among the people, but the decisions were his to make. Legally he was a free and independent man.

Such was the law of consecration and inheritance as practiced at Kirtland and Thompson Settlement in Ohio. And this was called "United Order."

#### UNITED ORDER, ORDER OF ENOCH, STEWARDSHIP

When the eyes of the Church were turned to the new "Land of Zion" in Jackson County, Missouri, this system changed somewhat and was called "United Order," "Order of Enoch," and sometimes "Stewardship."

Church members everywhere were invited to send money to the Presiding Bishop or to Sidney Gilbert as purchasing agent, to purchase an inheritance in Zion. The money was used to purchase lands in Jackson County, Missouri. The "consecration" of one's money or property to the Church constituted entrance into the United Order.

With money raised in this way, a large acreage of land in Jackson County, Missouri, was acquired; but due to persecution and mobbings no opportunity was given the Church to distribute much, if any, of it as inheritances. The Church still holds title to much of that land. President Heber J. Grant once told the Knife and Fork Club of Kansas City that the Mormon Church held the deeds to much of that city but it could not get possession of a foot of it.



KIRTLAND TEMPLE

Such of that land or lands owned by the Church elsewhere as was used was let to Church members under a system that was called "Stewardship." These members operated the property as if they owned it, drawing their support from it, and any surpluses it yielded above their necessities overflowed to the Church storehouse. Their tenure was a sort of life lease, subject to good behavior, and the rental was the surplus which the property yielded. These tenants could be dispossessed (cast out) if they were unfaithful in their stewardship.

Those who received their inheritances were also referred to as "stewards" over their own possessions and were admonished to faithfulness in keeping their covenants to create and turn over to the storehouse surpluses to sustain the poor. This latter class could be "cast out" of the Church but never be dispossessed of their property.

Something of this consecration system carried down even into the early Utah days. Church records in Cedar City show that in 1856, Seth Dodge, who was moving away, issued a "consecration deed" to the Church for his home, which joined the Cedar Fort wall, and to a city lot in the new town survey. For this property he received a credit at the tithing office. Against this credit there is an eighty-dollar charge for tithing. For the balance, he was given an order on the Fillmore Tithing Office. The order would enable him to purchase an inheritance (a home) in Fillmore or wherever he might be advised to settle.

There is nothing in that early system of consecration and inheritance that is even suggestive of communism. It was the very opposite of public ownership and control of all the sources of wealth—labor included. Property was privately owned, labor was not regimented, and even the surpluses turned over to the Church were free-will offerings, for such offerings could not by any legal means be enforced.

Nor was consecration and inheritance socialism. There was no general public ownership of land or public utilities, but the Church let out under a form of lease which it called "stewardship" such properties as it held title to. The system was capitalistic, but tempered and restrained in its extremes and in its evil tendencies by Christian faith and charity. It aimed at perpetual security for the Church membership by giv-

(Continued on page 820)

# Poetry

## SNOWFALL

By Helen McMahan

YESTERDAY the sun shone clear  
On the lowlands brown and sere;  
Now the world has need of light  
Buried in a shroud of white.

Yesterday the wind souged free  
Through each shivering forest tree;  
Now it's held in frosty thrall  
While the whirling snowflakes fall.

Yesterday the open brooks  
Ran through fields and wooded nooks;  
Now quiescent, they lie low,  
Mantled deep in ice and snow.

Yesterday the starlings sang;  
In the marsh their music rang;  
Now they wing with feeble sounds  
To their snow-sweet feeding grounds.

Yet withal, this much I know:  
Winter at its best is snow.

## A BEE-KEEPER'S PRAYER

By Mrs. James H. Burky

GOD, give me of Thy power, that I may see  
Rich beauty in the things that she adores.  
When she, with eyes alight, looks up to me  
With faith that I will help her; I implore  
Thy aid, that I may look beyond the small  
And worldly things that are my daily store,  
And give to her my love, my strength, and  
call

To all that's best within her, to grow more  
Deserving of the joys that crowd her days.  
And help my Bee-Hive Girl to walk Thy  
ways.

And then if I have proved myself of worth  
To her whose life is made of love and mirth,  
I'll of Thy benediction be more sure—  
More happy to have been a girl with her.

## ASSURANCE

By Rose T. Graham

IF I were deaf I think I'd hear  
The morning call of chanticleer,  
Dance music for the roundelay,  
and children laughing at their play.

If I were blind I think I'd know  
The yellow of the golden glow;  
The lilac through my finger tips,  
and silk rose-petals on my lips.

I neither hear my Lord, nor see,  
yet feel Him in the soul of me.

## DREAM DIVER

By Genevieve J. Van Wagenen

EACH night he dons his sleepers,  
To sail for blanket bay.  
And though he's tired and weary  
From a day of hardest play,  
His eyes are bright and eager,  
For adventures beck and call.  
His sleepers in reality  
Aren't ever that at all,  
But a queer deep sea diving suit  
To wear in that wondrous sea;  
He gathers many beautiful dreams,  
Even though he's only three.

## CHRISTMAS EVE

By Ida Dorsey

THE angels sang near Bethlehem,  
And radiant was glory there.  
The manger knew the Eastern gifts,  
But Mary knelt in prayer.

The stars still shine on Bethlehem,  
And one's rays always shine.  
Oh, Christ, how dare we so forget  
The glory that is Thine?

Blind eyes, deaf ears, and scornful lips  
Are turned toward Thy cross,  
While little children know Thee not,  
But worship Santa Claus.

Some night, with stars on Bethlehem,  
May mankind kneel again,  
Having learned the need of peace on earth  
And Thy good will toward men.



Photograph by Salt Lake Tribune

## LOVE KEEPS CHRISTMAS

By Clarence Edwin Flynn

LOVE keeps Christmas every year,  
Lights a candle, trims a tree,  
Hangs a stocking, scatters cheer,  
Sings a carol merrily.

Love keeps Christmas every year,  
Thinks of happy things to say,  
Brings hearts from the distance near.  
Why not? Christmas is its day!

## THE TREE

By Charles F. Thomas, Jr.

N o glory crown nor vaunting fame  
Can such content bestow,  
As pride of man in his sire's name,  
Which like a tree may grow.  
Like treasured amulet of old  
It was given me to bear.

A worthy name in trust to hold,  
To cherish, keep un tarnished, wear.  
My stewardship I know must end  
And that with me must go.  
Which given me I could not lend.  
The tree has fallen low!

## A TRIBUTE TO OUR GLEENER GIRLS

By Reva Mabe

WHEN God created heaven and earth  
With valleys vast and oceans wide,  
He gave it light and life and birth  
And still He was not satisfied:

And then with wisdom great He said,  
"There's something missing from this sphere.  
It's not enough these valleys wide,  
More light and joy must enter here."

So He a golden moonbeam sought  
And moulded it with tender care,  
He added sunlight He had caught  
And perfume from sweet blossoms rare.

The purity of virgin streams,  
And melodies that never cease,  
The loveliness of heavenly dreams,  
God added to His masterpiece.

He gathered all the grace and charm  
And beauty from the rarest pearls,  
Then life He gave this glorious form  
And thus God made our Gleaner Girls.

## TWICE AS MUCH FUN

By Nellie D. Hanny

THE fun is doubled when two little boys  
Sit down to play with blocks and toys,  
For when Ned laughs, Ben laughs too,  
And the fun is doubled, as I've told you!

## VALIANT ONES

By Grace Sagre

HOW often now, with dusting-cloth in hand,  
I pause to hear wings overhead, and stand  
Gazing upward to their light so high,  
Where silver ships are quickly sailing by.

Yet after drone of motors cease their din,  
I find my head still tipped, my point of chin  
Skyward long after they are gone,  
Remembering the music of their song . . .  
Thinking maybe this one held the lad  
Who is the only love I ever had.

Now with these valiant ones, he'll make the earth  
A better place for his own dear son's birth.  
"So may God grant it!"—Silent my head bowed  
I know these valiant ones will make us proud.

## FAITH

By Kathryn Wright Brown

O CONFIDENT and faithful one  
Who touched His garment's hem,  
Healing was yours when you believed,  
Nor cared lest men condemn.

O nations, torn by futile greed,  
How long until you find  
In just this touching of His robe  
All peace of heart and mind?



# THE TRAIL

A TRUE  
SHORT  
STORY

By WILLIAM W.  
SEEGMILLER

*President of the Brazilian  
Mission*



HE LANDED FLAT ON  
THE PACK AND GIANT  
POWDER AND CAPS  
FLEW IN ALL DIREC-  
TIONS

THREE weeks before Christmas, Jake Crosby, Joe Ford, and I left Kanab to round up fifty horses to take them to a natural pasture on the sandstone of the Grand Canyon. We told our folks that we would be home in seven days. Jake and Joe had never been to the pasture, which I had used for a good many years. The trail into the canyon at this point is known to be one of the most dangerous in this country, being steep and dangerous for a man to ride on it even in dry weather. But these cowboys were all-expectant for the thrills in prospect.

When we arrived at the head of the trail, snow was falling fast. I told my companions that we must hurry or the trail would become so slippery that our horses could not stay on it since they were unshod. After adjusting our packs, I suggested that we divide the band in three groups to avoid the danger of the horses crowding each other off. I took the leaders and put my saddle horse at the head of them. He was well acquainted with the trail. Joe took the second division, and Jake the last.

For about one-third of the way down, all went well. Then the horses began to slip into each other. Snow was falling so fast that the trail was invisible, but my saddle horse led the way. When we reached the narrows where the trail goes between and through the ledges, the strange horses became panicky and some tried to turn back, but the trail was too slippery. They could slip down, but not up.

Now Joe began to show signs of panic and called to me, saying, "We're crazy! We can't get down. We must go back."

I answered, "Can't you see that the horses that try to go back are

helpless? We must go down; it is impossible to go back!"

"We'll kill them all!" he cried.

"We will if we try to go back!" I shouted. "Crowd your horses! Keep their heads downhill! Don't let them turn around."

Joe shouted, "If Blondy were out of my bunch I might make it. Look at her on lead and trying to come back."

"I'll get her," and at this I threw my lasso. It slipped like a flash around her neck. I put my full weight on the rope and she pivoted around. Down she came as if on skates. I stepped aside, and as she passed I threw my rope and let her go. She went through the narrows and kept her feet. "Now, Joe, Blondy won't bother you. Come ahead!"

Joe threw his arms around the neck of his pet mare, and with his cheek on hers he said with deep emotion and real affection, "Kitty, if you roll down this mountain, I'll never go back—I'll never go home!"

At this point Jake, for the first time since the trouble, began to speak. "Yes, Joe, go ahead. Did you hear Bill say to pray more and swear less? Well then, do it!"

"Look out, Bill! Here comes the pack horse with the box of powder and caps!" cried Joe. I made myself as thin as I could against the ledge. Down came Dudley end-over-end, not even touching the pack, landing first on his head and then on his tail. As he reached the spot where I stood he landed flat on the pack and giant powder and caps flew in all direc-

tions. I held my breath for the blast. It did not come. Jake said that it was because we had all just offered a silent prayer. We got Dudley up. His legs were not broken, but every time he inhaled, his forehead would go out and in like a bellows.

Just at dark we made camp in a cave, but seven of our horses had gone to a greener pasture whence they have not returned.

Next morning there were eighteen inches of snow on the sand rock. I had never seen snow there before. After we had located our horses and found some fresh ones we began to think about getting out of the canyon. Although we had a dry camp and plenty of wood, we could do no work on the trail or watering place. The snow was too deep, and our powder and caps were gone.

One morning after the skies cleared, Jake asked, "Bill, how are we going to get out of here?"

"The same way we came in," I replied.

"Can't be done," retorted Joe. "Didn't you say that a horse couldn't go up that trail when snow is on it?"

"Yes, but there is so much snow now that your horse won't slip. We must lead our horses and break trail slowly."

"I agree with Joe," Jake said. "It can't be done."

"Tomorrow we will go to the foot of the trail. Next morning we will start up. It will take all day," I advised.

As planned, we went to the foot of the trail. After we retired for the

(Continued on page 806)

# SAM BRANNAN AND THE MORMONS

By  
PAUL BAILEY

*in Early California*

## PART III

"O F all the memories of my life, not one is so bitter as that dreary six months' voyage on an emigrant ship around the Horn." So spoke one woman who had shared that long journey.

But now the bitter and dreary voyage of the old *Brooklyn* was at an end. The Saints were in California—not as conquerors, as Samuel Brannan had visioned, but as bearers of the truth, and colonists under the new flag.

The day opened, not with glorious sunshine, for a fog hovered over Yerba Buena, and a mist hiding all from view; but through the fog we descried the forms of whalers, sloops-of-war; and waving from the barracks [the old adobe customs house on the plaza] the well-known and glorious flag of our country. A salute from the fort was responded to by the *Brooklyn* and all hearts felt more cheerful and secure; and in a few moments, uniformed men trod the deck. We knew they were friends. . . . In our sweet native tongue the officer in command . . . courteously said, "Ladies and gentlemen, I have the honor to inform you that you are in the United States of America." Three hearty cheers were given in reply from faint and weary lips, and from hearts . . . loyal still.<sup>2</sup>

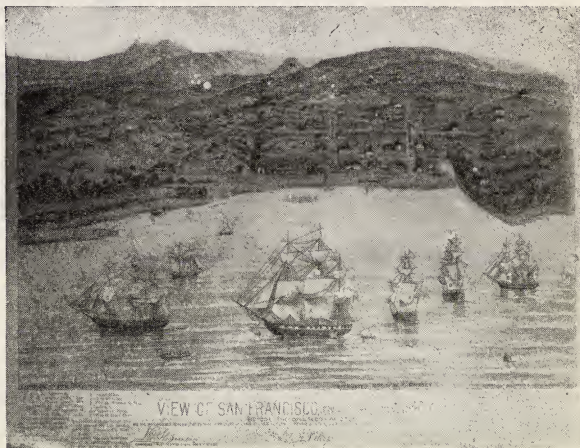
With the landing of the *Brooklyn's* sea-weary pilgrims, the Church of Jesus Christ of Latter-day Saints began its history in California. It was a humble start. To these Americans, fresh from the bustling centers of the Atlantic seaboard, accustomed to most of the civilized comforts of that day, it could not have been an easy one.

The ship *Brooklyn* left us on the rocks at the foot of what is now Broadway [Clarke's Point]. From this point we directed our steps to the old adobe on [now] Dupont Street. It was the first to shelter us from the chilling winds. A little further on [toward Jackson Street], stood the adobe of old "English Jack," who kept a sort of depot for the milk woman, who came daily, with a dozen bottles of milk hung to an old horse and which retailed at a real [twelve and a half cents] per bottle. At this time, where now are Jackson and Stockton Streets, were the outer boundaries of the town.<sup>3</sup>

<sup>2</sup>Wife of Colonel Jackson, quoted in Tullidge, *Women of Mormondom*.

<sup>3</sup>August Joyce Crocherson, as quoted by Tullidge, *Western Galaxy*, Mar. 1888.

<sup>4</sup>Tullidge, *Women of Mormondom*, pp. 447-48



SAN FRANCISCO (YERBA BUENA) AS IT APPEARED IN 1846-47 TO THE "BROOKLYN" SAINTS

*Courtesy, Martin Behrman Collection*

The "old adobe" could provide housing for but sixteen of the colonists. Others pitched tents on a vacant lot near what is now Washington Street and Montgomery. Still others found quarters at the deserted Mission Dolores over the hill from town. With sudden ingress of a shipload of immigrants in the midst of a war, the tiny Mexican village's facilities were sorely taxed.

Yerba Buena, at the time of the *Brooklyn's* entry, bore little resemblance to the future metropolis of San Francisco. What the Saints beheld was a sleepy village in the cove's sand hills, possessed of nine dwellings. Its population numbered several old Spanish families, half a dozen Americans, one hundred Indians, and officers and marines from the ship *Portsmouth*.

Since the town stood in imminent peril of Mexican attack, Samuel Brannan's seventy soldiers were welcome additions to the public garrison. Somehow the enemy never managed to show itself, and the colonists' war activities soon were confined to drilling on the plaza in their ship-sewn uniforms and navy musk-

ets. And when tenseness of impending danger eventually passed without incident, any military aspect of the Mormon arrival vanished in the more immediate problem of providing food and shelter—and paying off the company's one-thousand-dollar debt to Captain Richardson.

Yerba Buena, its resources already exhausted by the American forces of occupation, could furnish little sustenance to the shipload of immigrants suddenly thrown upon the town. For a time living was poor—with jerked beef, of unpalatable quality, and gravel-sprinkled Mexican wheat. Soon even these were gone. As weeks passed and the *Brooklyn's* store of food shrank to nothing, actual want stalked the colony.

When I soaked the mouldy bread, bought from whale ships lying in the harbor, and fried it in tallow, taken from the rawhides lying on the beach, God made it sweet to me and my child.<sup>4</sup>

There was that one-thousand dollar debt to Richardson, and the prob-

<sup>4</sup>Tullidge, *Women of Mormondom*, p. 446



lem of repayment. After some discussion it was agreed that the *Brooklyn* would take on a cargo of lumber for its return passage, and the captain was willing enough to accept such in payment of the debt. Elder Brannan selected a stout Mormon crew, equipped them with axes and sawmill irons, and dispatched them to the Marin forests to haul out the *Brooklyn's* cargo. The task was willingly and speedily accomplished. With payment of this final obligation, the old *Brooklyn* hoisted sail. When she glided through the rocky portals of the Golden Gate, she vanished forever from Mormon history.

Conscious of growing dissension among his charges, Samuel Brannan now endeavored to re-inject into the hearts of the colonists some of the rich spiritual fervor so apparent at the beginning of the voyage. Contrary to the missionary policy of the Prophet Joseph Smith, Elder Brannan repeatedly had cautioned the Saints against publicly discussing the restored gospel. "When anyone asks you the meaning of Mormonism," he declared, "tell them 'It is to mind one's own business.'"<sup>7</sup> Such churlish attitude toward earnest seekers of the truth had gained them nothing in Honolulu and was not likely to swell the ranks in Yerba Buena. Without discussion or opposition, the ensign of truth scarcely fluttered in the calm, and Elder Brannan's spiritual drive apparently went unavailing.

Whatever Samuel Brannan's attitude toward non-Mormons may have been, his religious demands on his flock were certainly austere and exacting enough. Religious services were immediately instituted in the Portmaster's *Casa Grande*. Elder Brannan called his Saints to worship with a small handbell conveniently hung in the plaza.

Powerful and vigorous were his verbal hammerings at the Saints—to remain faithful—to shun all temptations in this land of gentiles. Findla, who came to Yerba Buena in the fall of 1847, says he heard Samuel Brannan preach, and that "the Mormons then did not preach very different from other men." For a time Samuel Brannan was the only preacher the town possessed. There never had been a regular house of worship in the village. Even the priest of Mission Dolores had deserted his post on the arrival of the American navy.

Yet the Mormon elder's punctili-

ous attitude toward things religious utterly failed to heal the cleavage between himself and the Saints in his charge. Complaints constantly arose over management of the affairs of Brannan & Company. In accordance with the agreement signed aboard ship, all business transactions pertaining to the organization were conducted through the firm name and under the sole direction of the "First Elder." As an uncompromising leader, Samuel Brannan exacted strict obedience to every rule. Many of the brethren complained of his high-handed, rough-shod tactics. His merciless excommunications aboard ship had added nothing to his popularity.

In desperate attempt to counter this disturbing rift, he excommunicated three more brethren. And this act stirred a hornet's nest of retribution. Several appealed to Captain Montgomery for redress. They claimed to be tired of Brannan & Company, wished to withdraw from their chafing obligations, and complained of bad treatment. Moreover, in accordance with the stipulations of the agreement, they demanded

forms, *Alcalde* Bartlett gathered around him an American jury, and proceeded to hear the affair American style.

Lawyer Hyde, who had come on the *Brooklyn*, eloquently presented the case for plaintiffs. Col. C. W. Russell served as counsel for the defendant. But it was Samuel, who with characteristic vigor, did most of the defending.

Whether it was the sparkling courtroom oratory of Samuel Brannan which swayed the jury, or the insupportable premise of the complaints, history attests a verdict of "not guilty." The court declared the contract, signed for a period of three years, could not be broken. When the verdict was given, Samuel is said to have exultantly exclaimed: "The truth was mighty and prevailed!"

Thus ended the first jury trial in California—though by no means did it end the mounting problems faced by the redoubtable Brannan. Brannan & Company already was showing signs of disintegration. But despite squabbling and dissension, he



Residence of Samuel Brannan, Esq., in 1847.

their share of the common stock of the joint company.

Captain Montgomery immediately instituted a court of inquiry. Suit was brought by William Harris, one of the number, against Brannan. At this time the municipal machinery of Yerba Buena was entirely Mexican in form. There was no *ayuntamiento*, or town council, and the *alcalde* was absolute in power. Washington A. Bartlett, a pompous naval officer, filled the *alcalde's* post under military administration, and it was before him as trial judge that the case finally was heard. With an amazing disregard for Mexican

drove forward the program to which he had set his efforts.

With the machinery brought west in the *Brooklyn* he built two flour mills on Clay Street. The press and type which had printed the *Messenger* in New York were set up, and from them issued San Francisco's first newspaper, the *California Star*. Space for business establishments decidedly was at premium in the town. The first printing was done in the second story loft of an old storehouse and grist mill on the north side of Clay Street. Be-

(Continued on page 804)

<sup>7</sup>Dunlap, Thesis, Ms., Undergraduate Department, University of California

A GREAT many organizations in the United States are based upon genealogical descent, and each year adds to the number. Some of them are purely social and others have, in addition to their genealogical requirements, some distinct lines of patriotic work usually pertaining to the preservation of historic documents, the marking of historic spots or some similar objects. While many people ridicule them as undemocratic in spirit, as well as snobbish in their exclusiveness, it must be admitted that their work is worthy and inspiring.

To an extent at least they tend to promote respect and reverence for the worthy deeds of those who helped to found the country, even though in many instances their records may seem exaggerated to the uninitiated. There are more women's organizations than men's, probably because women have more time to devote to such matters than men.

The General Society of Mayflower Descendants is an organization confined exclusively to descendants, both male and female, of the passengers who came over to this country in the Mayflower, including all those who signed the "compact." The society is chiefly social, although indirectly it is influential in the collection and preservation of historic documents and the observance of historic dates. It holds triennial meetings at Plymouth, Massachusetts. There are state organizations in Connecticut, Illinois, Maine, Massachusetts, Michigan, Ohio, Pennsylvania, and the District of Columbia, each of which has its own separate activities under its own governing board. Similar in scope to the Mayflower Descendants is the order of Founders and Patriots of America, which was organized in 1896.

There are two orders, both of the Sons and the Daughters of the Revolution, which seem to have practically the same objects, though why they are divided no one seems quite to understand. They are distinguished by the addition of the word American, and the distinction seems of great importance to the members of each. The oldest of these is the Order of the Sons of the Revolution, which was founded in 1876. It holds triennial meetings. The order is composed of the lineal male descendants of soldiers, sailors, and marines who performed active service in the Revolutionary War between 1775 and 1783.

The National Society of the Sons of the American Revolution is of more recent origin, having been founded in April, 1889. Its requirements for membership are similar to the older organization. A California organization, known as "The Sons of Revolutionary Sires," which was organized in 1875,

## AMERICAN SOCIETIES BASED ON GENEALOGICAL DESCENT

By Frederic J. Haskin  
Author and Nationally Known  
Newspaper Correspondent

has united with the Sons of the American Revolution.

The Society of the Daughters of the American Revolution is the largest genealogical and patriotic organization of women in the world. Some persons claim that their records are faulty and it is urged that, judging by their accredited ancestry, the revolutionary army contained only officers, as no member of the society claims descent from a private soldier.

But such criticisms as these would be difficult to sustain. Owing to the limited records and the lack of experienced genealogists, some of the earlier lines of descent may have been faulty, but each year the scrutiny becomes more rigid and only the most absolute proof of descent from a revolutionary soldier will gain admittance. The published records of the descent of the members of the society has in itself been a valuable contribution to the genealogical literature of the country.

The D. A. R. has stimulated local patriotism in remote places in all parts of the country by seeking out historic spots and marking the neglected graves of patriots in a manner that has been widely influential in securing interest in their preservation. The society honors the mothers of heroes by accepting the descent of members who belong to

the female side of the family as well as to the male, thus recognizing a genealogical principle that the feminine ancestor has as great an influence upon the character of the descendant as the male.

The Daughters of the Revolution is the name of a society organized a little later than the Society of the Daughters of the American Revolution, having slight difference in the requirements for membership.

The Colonial Dames of America is an organization to which future historians will owe much because of its valuable published works. The organization is composed of members who can trace their descent from an ancestor who settled in America before 1750. Its work is more social than active, although through its different branches it has done much towards the preservation of historic documents. There are branch organizations in the different states.

The Daughters of the Confederacy is composed of the descendants of confederate officers and soldiers of the Civil War. The organization was founded in 1894, at Nashville, Tennessee.

Organizations based upon noble lineages are not popular with the great mass of Americans, who do not consider it patriotic to revert to class distinctions supposedly contrary to the constitution of their own nation. Lately, however, this feeling is lessening, and with the renewed interest in genealogy comes the desire to register the pedigree back even to royalty. An American organization effected in Philadelphia a number of years ago, which is still popular although its membership is necessarily limited, is the Order of Runnymede. Its members must be proved descendants of some one of the barons who forced King John to grant the famous Magna Charta.

An organization known as the Order of Washington claims to be the most chivalrous organization in the United States. It was formed in Washington in 1908 and has now a large and influential membership. The qualifications for membership require an ancestor who arrived in America prior to 1750, who was a landowner or the founder of a town, who held some official, military, naval, or ministerial position in one of the colonies, and who had a descendant who assisted the colonies to secure their independence. The object of the order is similar to the orders of chivalry in Europe, and it is named for General Washington. The insignia consists of an oval-shaped medal on which is a likeness of Washington. It is suspended from a red, white, and blue ribbon. The motto is *Verite sans peur* (truth without fear), and there is a full coat of arms of historic derivation.

MINUTE-MAN, CONCORD, MASSACHUSETTS, HISTORIC SYMBOL OF AMERICAN PATRIOTS AND THEIR DESCENDANTS

Photograph by H. Armstrong Roberts





# Department of Education

AMERICAN culture from the days of the Pilgrim Fathers has been characterized by the establishment throughout the land of churches and schools. They are regarded in this country as the essence of civilized living. In our towns both large and small the church and the school usually stand out as our best buildings symbolizing the eminent esteem in which the Christian philosophy of life is held.

The public school in America is in a very true sense the child of the church. In colonial times the school was supported by private subscription with the active encouragement and support of the church. The heart and core of education was the Bible, and the ethics and principles of the church were freely expounded. In the colleges Hebrew and Greek languages were taught that the future leaders of society might better understand the Word of God. Attendance at chapel was compulsory. Bible reading, sacred songs, and prayer constituted the daily agenda for opening exercises in all schools. Textbooks taught the choice lessons of life. Drama and poetry were inspired by the tenets of the church. Lessons in McGuffey's *Fifth Eclectic Reader*, dated 1879, began with such titles as "The Hour of Prayer," "Religion the Only Basis of Society," "The Bible the Best of Classics," and "My Mother's Bible." Religious teaching did not stop in the elementary grades. To give religious training was the very purpose for the founding and maintenance of church and other privately endowed universities and colleges. It is very frequently so stated in their original charters.

With such a foundation for an American school program it is amazing to discover that religion has not only lost its central position in the school program but is practically extinct as a subject of study. What has caused the almost complete secularization of our schools during the past half century? The original cause was the sectarianism of the churches themselves. The rise of state tax-supported schools and colleges in the nineteenth century aroused intense denominational controversy as to curricula content for these new schools. Sectarianism showed up here at its worst. Each church insisted that its particular tenets be exclusively taught. It was not, therefore, the protest of atheists but of sectarianism which took religion out of the schools. There were other significant contributing factors. The growth of knowledge increasingly crowded the curriculum. Many of the courses labeled "elective" vigorously competed for the time and attention of students. A general secularization of life in America took place. The schools quite na-

## RELIGION IN PUBLIC SCHOOLS

By DR. M. LYNN BENNION  
*Supervisor of Seminaries  
U.S. Department of Education*

turally reflected the prevailing cultural pattern. The work of life generally became more departmentalized. Individuals specialized. The various branches of science became popular specialties.

Certain popular theories of the universe presented by science were not sympathetic theistic beliefs. Pragmatism, the prevailing philosophy of the schools, substituted social idealism for traditional religious values.

In line with the trend to secularize and specialize, the administration of charity shifted from the church to the government and to private agencies. The treatment of the sick became, for the most part, a function of secular hospitals; settlement of disputes—the function of the courts; the teaching of manners—the function of an Emily Post. Movies arose as the most popular of an amazing variety of secular entertainments. Religion became a smaller and smaller segment of our cultural, intellectual life.

### RESULTS OF SECULARIZED EDUCATION

We are now concerned with the second generation of Americans who have had nothing approaching adequate instruction in Christian philosophy and the teachings of the Bible. Having neglected the Word of God we are stolid and cold to the impulses of religion. Being unimaginative and dull in this respect, we are dwelling in the lower ranges of the civilized practices of life. We enjoy the intense activities of the physical universe more than the cultural practices of the mind. "The unity of life which belonged to simpler societies has been lost because economic pursuits have been put under the domain of the acquisitive spirit, subject to a morality different from that of art, science, and religion."<sup>1</sup>

It may be cogently argued that the evidences of disintegration in our social institutions and the collapse of established sanctions upon which the integrity of our social and political structure is dependent, are traceable in large part to the loss of a definite religious orienta-

tion in the education of American youth. This is not to infer that our public schools are at present without religious values. But if there is any validity in the assumptions of religion, all educative processes that have no inclusive spiritual frame of reference and that do not build lasting loyalty to ideals and purposes which only religious faith can permanently support are fatally weak and will in the long run result in social disintegration.

The subject may be approached from another angle with the same general conclusion. The trend in American educational philosophy in recent years has been to establish education upon a broad cultural base. It is contended that the school should be the community in miniature and that every legitimate community interest—civic life, industry, labor, social work—should find a place in its program. The curriculum should be built out of normal experiences in community living. The one conspicuous exception is religion. A school would naturally apologize for one of its graduates who does not know how government, industry, or recreation is organized in his town. How, then, can the school be complacent over graduating people who are religiously illiterate? The fault cannot properly be placed upon school administrators but rather in the complex of suspicion and fear that surrounds religious effort wherever the public interest as a whole is involved.

### THE TASK AHEAD

Is not our immediate task to rededicate ourselves to the right philosophy of life, to a thorough-going system of education? Let us start now by seeing to it that our teacher-training institutions prepare teachers to do something more important than merely quicken the minds of our children, or train them to be skillful in some narrow field. They must also be able to guide them into the fundamentals of Christian character. Teachers successful in this realm are the real sentinels entitled to places on the walls of the city.

Some say we do want religion, but add, "There is a law against its being taught!" Who made those laws? We did, largely by our indifference. We have been unable to agree on curricula for the school system. Meanwhile, school officials are pressed by an industrial age that knows what it wants. But even though Christian churches may seek and find a common basis for cooperation in teaching Christianity in the schools, what about the non-Christian minority? Present conditions emphasize the fact that their security today in America is insured because

(Continued on page 820)

<sup>1</sup>Kepler, T. S., *Contemporary Religious Thought*, p. 224

# On the Book Rack

A NEW WITNESS FOR CHRIST IN AMERICA—THE BOOK OF MORMON (Francis W. Kirkham. Zion's Printing Company, Independence, Missouri. 1942. 416 pages. \$15.00.)

THE worth of this book can be estimated by the prefatory note written by Dr. John A. Widtsoe which we reprint here:

"The Book of Mormon has withstood a century of attempts to prove it man-made. Despite fierce and unending assaults it continues to challenge the attention and scrutiny of the world.

"A result of this vigorous opposition has been the formation of a large Book of Mormon literature. Friend and foe have sought and sifted sources and evidences to support their views. Few books have been so thoroughly examined.

"The first task that Dr. Kirkham has set himself in this book is to assemble and digest all that has been said about the Book of Mormon. And he has not confined himself to one side of the question. Anti- as well as pro-Mormon works and opinions are quoted freely and fairly. That enables the reader more intelligently and surely to form his own conclusions.

"Another important purpose is served by this book. After more than a century of heated discussion, it would seem that all the historical facts connected with the appearance of the Book of Mormon would be known. Yet, as in all historical research, new facts are discovered from time to time. This is so in the Book of Mormon controversy. Dr. Kirkham himself has been the means of bringing to light facts of the highest importance relative to the 'coming forth' and publication of the Book. This material is also woven into the chapters of this book.

"All this has been done by the methods and in the language of today. That is, the approach is modern, and therefore more easily comprehended by today's people. Such restatements of studies of the past, through later scholarship, are common in every department of learning.

"This book is really an amplification of the author's *Source Material Concerning the Origin of the Book of Mormon*. This earlier work, now out of print, has been used successfully at home and in the mission field. So acceptable was it that students of the Book of Mormon encouraged Dr. Kirkham to undertake this larger and more comprehensive study and thereby make a better use of his many years of research in this field.

"While this book is a scholarly, thoroughgoing work recognizing all sources of information and stating all views, yet through it, because of the overwhelming evidence, runs the central thesis that the Book of Mormon is divine. This book can not be read without becoming more and more convinced that the Book was translated and given to the world by the gift and power of God.

"The Book of Mormon and the method of its 'coming forth' bear a glorious testimony to all the world that Jesus is the Christ, and that He lives and enters into the affairs of all men for their joy, peace, and progress in earth life, and that men after death live on in another world of activity, made more glorious for those who have been obedient to the gospel message. The Book of Mormon is, indeed, a new witness for Christ in America.

"This book, prepared with loving care and faith by Brother Kirkham will be wel-

comed by all who are interested in the Book of Mormon and in the results that flowed from its appearance."

In order that the book may indeed prove a missionary, Dr. Kirkham will sell it to missionaries in the missions and in L. D. S. stakes for missionary purposes for one dollar if those desiring it will send directly to the publishers or to him at 109 West 2nd South Street, Salt Lake City, Utah.—J. A. W.

DANIEL H. WELLS, HIS LIFE AND TIMES (Bryant S. Hinckley. Deseret News Press.)

THE recently completed biography of Daniel H. Wells, *His Life and Times* by Bryant S. Hinckley, is a most notable and important addition to the list of biog-

raphies of early Latter-day Saint Church and Utah pioneer leaders.

The author, under the authorization of President Heber J. Grant, son-in-law of Daniel H. Wells, has devoted many months in extensive research and has brought to his task real ability, sympathy and affection for the subject of his book. It has been far from easy to cover adequately the career of a man who was the sincere friend and active collaborator of every President of the Church from the Prophet, Joseph Smith, to President Grant, and who, from Nauvoo times to within a few years of the granting of Statehood to Utah, held positions in the Church and civic government of utmost importance to his people.

Among these positions were active aid to President Brigham Young in the moving of the Saints from Nauvoo to Salt Lake; counselor to President Young for twenty years; mayor of Salt Lake; lieutenant-gen-

(Concluded on page 806)

## Coming for Christmas!

A new book—A soul-stirring, human interest approach to Church History.

# "DANIEL HANMER WELLS--- Events of His Time"

By BRYANT S. HINCKLEY

With chapters by  
RULON S. WELLS and ANNIE WELLS CANNON

Published privately by  
PRESIDENT HEBER J. GRANT  
and distributed by the Deseret Book Company

"It is interwoven in my character never  
to betray a friend, or a brother, my country,  
my religion or my God."

(Daniel H. Wells)

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# The Church Moves On

## Historic Keys, Boilers Go To Scrap Drive

A GROUP of old keys, some of them dating back to the 'sixties,' was recently donated to the national salvage drive by the Church. Included in the collection were numerous large brass and copper keys that were handmade, to unlock heavy old doors of the pioneer era. Perhaps the most interesting were the folding keys—keys that folded into the handle like a jackknife.

Four old boilers which were installed underground three hundred feet north of the northwest corner of the Salt Lake Temple in 1893 for the heating and lighting of the buildings on Temple Square, have also been donated by the Church to the national scrap metal campaign. The boilers have not been used for many years.

## Church Buys Old Palmyra Paper File

THE Church has recently purchased a bound volume of the *Wayne Sentinel*, covering a period from October 9, 1829, to June 18, 1830, in which the first announcements of the Book of Mormon were published. It definitely fixes the date of publication of the book. The old newspapers were purchased by Elder John D. Giles, director of the Bureau of Information, Palmyra, New York.

## Relief Society Issues Centennial Volume

A CENTENARY OF RELIEF SOCIETY, a ninety-page book covering the history of the Relief Society organization,

has recently come from the press. It contains over five hundred illustrations as well as biographical and historical material about the women who have made the organization grow from the original eighteen members to one hundred fifteen thousand members.

## Church Buildings Dedicated

ELDER CHARLES A. CALLIS of the Council of the Twelve dedicated the Allison Branch chapel of the Western States mission, September 11.

Elder George Albert Smith of the Council of the Twelve dedicated the Huntington (West Virginia) Branch chapel of the East Central States Mission, October 19.

Elder Joseph Fielding Smith of the Council of the Twelve dedicated the South Gate Ward, South Los Angeles Stake, October 25.

President J. Reuben Clark, Jr., dedicated the Idaho Falls L. D. S. hospital nurse's home, November 4.

## Those Who Have Passed Away

HENRY H. PETT, ninety-one, oldest male resident of Brigham City, and an ox-team pioneer of 1856, died in Brigham City, October 10.

JULIA ELLERTSON ROBINSON, ninety-four, whose family were the first Danish converts of the late Elder Erastus Snow, and pioneer of 1855, died October 22 at Salt Lake City.

WAYNE LINDSAY BENNION, thirty-six, associate professor of accounting and business administration at the Utah State Agricultural College, died October 20. The son of Elder Milton Bennion of the Sunday School general superintendency, he had filled a mission to the Hawaiian Islands, and was a former member of the Parowan Stake high council.

## SOMEWHERE IN HAWAII

Service men of Army, Navy, and Marine Corps leaving at conclusion of Sunday morning religious services conducted by Chaplain Theo. E. Curtis, Jr., division artillery chaplain. This village community church—somewhere in Hawaii—is made available to Chaplain Curtis and the service men through the courtesy of Rev. John Beck, pastor.

Both non-sectarian and L. D. S. services are held here by Chaplain Curtis.

These boys are among the thousands of L. D. S. men in the armed forces stationed all over the world who are worshipping weekly under the supervision of service chaplains.

In this chapel in Hawaii each Sunday are held two services—an undenominational and an L. D. S. sacrament service.

Authorized photos by Signal Corps, U. S. Army—Submitted by Corp. Claudell Empey.

## L. D. S. Meeting Places in Britain

FROM Brother A. K. Anastasiou, London, comes a list of addresses of meeting places of the Church in Britain, printed here for the benefit of Latter-day Saints in the armed services stationed "over there."

Aberdeen, Corn Exchange, 5 Hadden St. Accrington, L. D. S. Hall, Over 9 Church St.

Airdrie, L. D. S. Hall, 136 Graham St.

Aldershot, 19 Edward St.

Barnsley, Arcade Buildings.

Batley, L. D. S. Hall, Well Lane.

Belfast, 122 North St.

Blackburn, Heaton Chambers, 4 Heaton St.

Bradford, L. D. S. Chapel, Woodlands St., Off City Rd.

Brighton, 77 Grand Parade.

Bristol, L. D. S. Hall, Zion Rd.

Burnley, L. D. S. Chapel, 1 Liverpool Rd., Rosegrove.

Bury, L. D. S. Chapel, 15 Broad St.

Clayton, L. D. S. Hall, Gordon St.

Derby, Unity Hall.

Doncaster, L. D. S. Hall, Trafford St.

Dublin, L. D. S. Hall, 8 Merrion Row.

Eastwood, Library, Church St.

Edinburgh, Enquire at 48 London St.

Gainsborough, L. D. S. Hall, 45 Silver St.

Gateshead, Westfield Hall, Westfield Terrace.

Glasgow, Masonic Hall, Southside, 30 Abbotsford Place C5.

Gravesend, 1 Peacock St.

Grimsbury, Thrift Hall, Pasture St.

Halifax, 13 Byron St., Hansen Lane.

Handsworth, L. D. S. Chapel, 23 Booth St.

Hanley, Percy St.

Hucknall, Byron Buildings.

Hull, L. D. S. Chapel, 29 Beeley St.

Kidderminster, L. D. S. Chapel, Park St.

Kingstanding, 1 Orpington Rd.

Leeds, L. D. S. Hall, 5 King Charles St.

Leicester, All Saints Open, Great Central St.

Letchworth, Vasantia Hall, Gernon Walk.

Liverpool, L. D. S. Chapel, 301 Edge Lane

## LONDON CHAPELS

North London, 59 Clissold Rd., N. 16.

South West, 149 Nightingale Lane, S.W. 12.

South East, 61 Gareth Grove, Bromley, Kent.

West London, 58 Wellesley Rd., Gunnersbury W.4.

Loughborough, Adult School.

Lowestoft, L. D. S. Hall, 20 Clapham Rd.

Luton, Dallow Rd. Hall, Dallow Rd.

Mansfield, 39a Albert St.

Manchester, L. D. S. Hall, 88 Clarendon Rd., Con.M.

Merthyr Tydfil, L. D. S. Chapel, Penyard Rd.

Middlesborough, L. D. S. Hall, 21 Bottomly St.

Nelson, L. D. S. Hall, 10 Hibson Rd.

Northampton, L. D. S. Chapel, 89 St. Michaels Rd.

Nottingham, L. D. S. Hall, 8 Southwell Rd.

Norwich, L. D. S. Chapel, 60 Park Lane.

(Continued on page 798)



(Continued from page 797)

Nuneaton, Masonic Hall, Newdegate St.  
Oldham, L. D. S. Hall, Neville St.  
Plymouth, Enquire at 19 Cranbourne Ave.  
Pontllanfraith, Enquire at 81 Brynryg St.  
Preston, L. D. S. Hall, 44 Avenham St.  
Pudsey, Enquire: 2 Fern Terrace, Thorp Rd.  
Rawmarsh, L. D. S. Hall, Main St.  
Rochdale, L. D. S. Chapel, Lower Sheriff St.  
Sheffield, L. D. S. Chapel, Ellesmere Rd.  
Shildon, L. D. S. Hall, 100 Main St.  
South Shields, L. D. S. Hall, 36 Fowler St.  
Sparkbrook, Council Schools, Stratford Rd.  
Staffordshire, Washington Buildings, Berry St.  
St. Albans, 49 Spencer St.  
Stroud, Harley Wood, Nailsworth.  
Sunderland, L. D. S. Chapel, 18 Tunstall Rd.  
Varteg, Memorial Hall.  
West Hartlepool, L. D. S. Chapel, 15 Osbourne Rd.  
Wigan, 6 Standishgate.  
Weston-Super-Mare, 23 Chesham Rd. North.

## Stakes Receive New Presidencies

**P**RESIDENT Robert O. Hatch and counselors James D. Hoggan and Adonis H. Nielson have been released in the Burley Stake. Elder Hoggan was sustained as the new president, with Winfield Hurst and Newel P. Baker as counselors.

President Harve Fletcher and counselors William L. Woolf and Guy B. Rose have been released in the New York Stake. Howard S. Bennion was appointed president, with Guy B. Rose and Carl J. Christensen as counselors.

President Richard C. May and counselors Laron D. Hyde and Davis Green have been released in the Minnoka Stake. President J. Melvin Toone was appointed, with Elder Green and Charles N. Campbell as counselors.

President Fred C. Horlacher and counselors Ivan Call and M. Staley Cheney have been released in the Nevada Stake. Elder Call was sustained as president, with Elder Cheney as his first counselor.

Henry M. Carlson succeeds Melvin E. Miner as second counselor in the Long Beach Stake.

Thomas L. Broadbent succeeds Reuben D. Law as second counselor in the Provo Stake.

Alex F. Bloomfield succeeds Archie R. Mortensen as second counselor in the Young Stake.

President Claudius Hirschi and counselors Wayne Hinton and Alvin Englestead have been released from the presidency of the Zion Park Stake. Elmer A. Graf was appointed president with Lafell Iverson and Ivan J. Barrett, counselors.

## Bishops, Presiding Elders Appointed

**R**ICHFIELD WARD, Blaine Stake, William T. Flavel succeeds Merle C. Sorensen. Boise Third Ward, Boise Stake, Elton P. Larson succeeds Arel I. Jensen.

Meridian Ward, Boise Stake, George Roylance succeeds Arthur H. Anderson. Declo Ward, Burley Stake, H. Theron Jacobs succeeds Winfield Hurst.

Burley Third Ward, Burley Stake, Sidney A. Larsen succeeds Edgar Clarence Gibson.

## REPRESENTING THE DESERET CLUB AT STANFORD



Members present in front of the Latter-day Saint chapel in Palo Alto: First row, left to right: Carrol Anderson, Irene Johnson, Carolyn Verhaeren, Gwen Marshall, Charlotte Gibb, Aeneith Evans, Eva Pinkerton, Grant Holt, Theo Verhaeren. Back row, left to right: Don Christiansen, Jack Gibb, Dal Tueller, Luella Marshall, Clyde Hodder, George Felch, Dave Salmon, Dick Milar, Jack Milar, Charles Brubaker, John Bills, and Fred Evans.

Other members of the Stanford Deseret Club at the time but not present in the picture are: Charlotte Tilton, Dorothy Taggard, Camron Parkinson, Blossom Park, Mark Caffall, Nan Osmond, Keith Leavitt, Vivine Henkle, Ross Dana, Elliot Chamberlain, Clair Carter, Mary Carter, Bob Carlisle, Peggy Bibby, Kent Clark, Ora Clark, Dick Clark, Montessa Clark, Darwin Cooley, Virginia McCauley, Joyce Glassman, George Jackson, Jane Thulin, Louise Linton, Helen Ann Young, Correll Jacobs, Bob Leaver, Ramona Shepherd Adams, Wendel Adams, Winmona Shepherd, Richard Shillings, Bob Stevens, Jane Stevens, Wayne Tueller, Dick Wiley, Elena Anderson, Julius Leeban, Preston Nibley, Jr., Marion Carroll, Irma Hannibal, S. Grover Rich, Ruth S. H. Rich, Dix Jones, Alice Jones, and Freida Christiansen. Stanford Latter-day Saint professors who have actively assisted the Deseret Club program are Stanley Sharp, Overt C. Tanner, and Knight Allen.

Oasis Ward, Deseret Stake, Clark H. Bishop succeeds Lars Hansen.  
College Ward, Logan Stake, J. Wesley Nelson succeeds John H. Schenk.

## SPECIAL HOLIDAY SESSION

**T**HE Salt Lake Temple will be open to accommodate those home on furloughs and to be married, and any others properly recommended who desire to come, on Wednesday, Dec. 30, at 10 a.m. Ordinances for living and dead may be performed on this session. This is the only day the temple will be open between Christmas and New Year's.

STEPHEN L. CHIPMAN,  
President.

Berkeley Ward, Oakland Stake, Denzel C. Allen succeeds Jesse R. Farr.

Richmond Ward, Oakland Stake, Timothy Morley, Jr., succeeds Leon Edlesfen.

Salem Ward, Palmyra Stake, Clarence Shenn succeeds Elmer Sabin.

Spanish Fork Fourth Ward, Palmyra Stake, Arthur Grotegut succeeds J. Angus Christensen.

Pocatello Fifth Ward, Pocatello Stake, Louis E. Henderson succeeds Jared O. Anderson.

LaBelle Ward, Rigby Stake, Vernon Olsen succeeds J. E. Redford.

Palo Alto Ward, San Francisco Stake, Dallas Tueller succeeds Albert S. Hansen.

Bryce Ward, St. Joseph Stake, Alton A. Walker succeeds Silas F. Jarvis.

San Fernando Branch, San Fernando Stake, Leo Evans Smith succeeds Rodney Hansen.

Southgate Ward, South Salt Lake Stake, Warren L. Terry succeeds Hans H. Hansen.

Ophir Branch, Tooele Stake, Wilmer D. Nelson appointed.

Lake View Ward, Tooele Stake, Dewey A. Whipple succeeds Francis Marion Shields.

Ogden Twenty-second Ward, Weber Stake, Rudolph Van Kampen succeeds Mayben B. Fox.

Almy Branch, Woodruff Stake, Otis Atkinson succeeds J. H. Bovens.

Hilliard Ward, Woodruff Stake, Joseph E. Barker succeeds H. Leo Clayton.

Kemmerer Ward, Woodruff Stake, R. Vincent Ord succeeds John Wendel.

Woodruff Ward, Woodruff Stake, W. Emerson Cox succeeds LeRoy D. Tingey.

Mancos Ward, Young Stake, Arlo T. Robb succeeds Lewis A. Hancock.

## The Deseret Club at Stanford University

By Eva Casto Pinkerton

**B**ECAUSE of a continual increase in the number of Mormon students who attend Stanford, a Deseret Club was organized on the campus in 1938. The slogan selected by the organization was "the realization of spiritual, intellectual and social harmony." Every Mormon student and his friends who attended Stanford University were eligible for membership in the organization. Later Latter-day Saint students at San Jose State Teachers College and San Mateo Junior College were invited to meet with the Stanford Deseret Club.

In 1939 the Deseret Club became an official member of the Stanford Inter-Faith Council, which cooperated in arranging quarterly get-together social and religious functions at the homes of former President Herbert Hoover, President Ray Lyman Wilbur, and Dr. Elton Trueblood, chaplain of the university. An increased Deseret Club participation in the life of the university has been made possible through the cooperation of Dr. Frank West, commissioner of Church education.

The Deseret Club offers the Latter-day Saint students an organization where perplexing current problems may be discussed and analyzed in an atmosphere of friendship and close spiritual fellowship. It also offers social relaxation from pressing intellectual turmoil. Each Sunday morning a college Sunday School class is held at the Latter-day Saint chapel in Palo Alto. The Deseret Club also participates in Sacramento meetings and presents the evening program one Sunday a month.

Today, former members of the Stanford Deseret Club hold responsible positions in nearly every walk of life. Young men have graduated from the business school into leadership of prominent industries throughout the West. They are to be found in the shipyards, the steel and iron plants, the oil companies and the personnel agencies of the nation, and today, not a few are serving in the armed forces of the country.



## Missionaries Released in September, 1942, and Others Not Previously Reported

**Australian:** Paul Edwin Francis, Santa Ana, California.

**Brazilian:** Ira Hugh Coltrin, Jr., Burley, Idaho; Richard Frank Stanger, Iona, Idaho; Lester Parkinson Taylor, Provo, Utah.

**California:** Grant Elliot Condie, Preston, Idaho; Loyd Webster Heaton, Alton, Utah; Wallace Matheson Houston, Panguitch, Utah.

**Canadian:** Richard Romney Clawson, Salt Lake City; Ralph Fife Frogley, Baker, Oregon; Helen Rae Nelson, Cardston, Canada; Burl Samuel Peterson, Barnwell, Canada; Chester Alfred Stanford, Hartleyville, Canada.

**Central:** Max Carter Elliot, Provo, Utah; Martha Facer, Murray, Utah; Mildred Fern Lippold, Enterprise, Utah; Quentin J. Taylor, Loa, Utah; Harold Jesse Thomson, Midvale, Utah.

**East Central:** David William Barker, Evanston, Wyoming; Ray Ball Emery, Salt Lake City; Adrian J. Hodgkinson, Vernal, Utah.

**Eastern States:** Crawford M. Gates, Palo Alto, California; Cleora Kelsey, Salt Lake City; Nishan Herond Sheranian, Beverly Hills, California.

**Japanese:** Marvin Clarence Barker, Ogden, Utah; Grant Crapo Brower, Pocatello, Idaho; Alward Forster Fenn, Benson, Arizona; Fred William Harding, Provo, Utah; Wallace Vernon Larsen, Shelley, Idaho; Thomas Arthur Shreeve, Ogden, Utah; Franklin M. Stevens, Rexburg, Idaho.

**New England:** Lowell Beazer Bishop, Idaho Falls, Idaho; Franklin B. Pugmire, Logan, Utah; George Nehemiah Weston, Jr., Laketown, Utah.

**North Central:** Lyl Erwin Millett, Mesa, Arizona; Lund Cook Stuck, Rexburg, Idaho; Orin Hoggan Stutznegger, Salt Lake City.

**Northern States:** Lewis Edward Briggs, Syracuse, Utah; Dora Elsner, Los Angeles, California; Paul Kimball Wallace, Salt Lake City.

**Northern California:** Ortho Christensen, Springdale, Utah; Chester M. Gilgen, Og-

## MISSIONARIES LEAVING FOR THE FIELD

Arrived in home Oct. 19; departed Oct. 24, 1942.

First row, left to right: Helena Wall, President Don B. Coltrin, and May Summers (Mrs. Geo. Summers). Second row, Lawrence Alfred, Christopher Nielson, and Geo. Summers.



den, Utah; Roy Sherman Hunton, Rawlins, Wyoming; Irene Sessions, Bountiful, Utah.

**Southern States:** William Julius Johnson, Phoenix, Arizona; Brian Clair Johnson, Logan, Utah; Kirk Perkins Nielson, Bluff, Utah; Earl R. Perkins, Ogden, Utah; Rex Thomas Price, Idaho Falls, Idaho; Lindsay Marcus Rawlins, Lewiston, Utah; Mons Larson Smith, Monticello, Utah; Louis Albert Whitaker, Pocatello, Idaho.

**Spanish-American:** Lillian La May Andrews, Ogden, Utah; Milton Vaughn Bitter, Salt Lake City; Ronald Clyde Collard, Huntsville, Utah; Alvin Edling Fars, Murray, Utah; Sylvan Howard Morley, McGill, Nevada; Carma Rollins, Lyman, Wyoming.

**Texas:** Robert Rees Dansie, Salt Lake City; Merrill Robertson Macdonald, Kanab, Utah.

**Western States:** Richard Lowry Harmon, Mantti, Utah; Edgar Rohlfing Holm, Salt Lake City; Glenda Pearl Nielsen, Moroni, Utah; Alta Valberg, Brigham City, Utah; Cyril Gordon Watson, Rexburg, Idaho.

## Missionaries Released in October, 1942, and Others Not Previously Reported

**Argentine:** Edward J. Cooley, Washington, D.C.; Ruel J. Gunnell, Howell, Utah; Corrairie Smith Williams, Phoenix, Arizona; Frederick S. Williams, Phoenix, Arizona.

**Brazilian:** Lester P. Taylor, Provo, Utah.

## SOUTHERN STATES MISSION

District presidents, mission supervisors, and office force at a convention held in Atlanta on July 29, "a spiritual feast where much was learned concerning the work of the Lord."

Reading from left to right, front row: Jessie Thompson, mission stenographer; Ethel Wilde, assistant recorder; Ada Bluth, assistant recorder; Pauline Bailey, assistant recorder.

Second row: Ella Braulley, Primary supervisor; Clara J. Cook, Genealogy supervisor; Arcola Larsen, M. I. A. supervisor; Mary H. Whitaker, Relief Society president.

Third row: Kimball C. Richmond, mission treasurer; V. Dennis Wardle, North Mississippi; Wm. P. Whitaker, mission president; Clyde E. Woodward, mission secretary; Wilford W. Jordan, North Alabama; D. Homer Yarn, local missionary supervisor.

Fourth row: James H. Prince, Mississippi; Robert Farr Smith, West Florida; Joseph Ashton Kjar, South Georgia; Maxwell G. Erskine, Georgia; Clair B. Johnson, Alabama; L. Kay Guymon, Sunday School supervisor.

Fifth row: Lynn S. Newman, South Florida; Wm. E. Shea, West South Carolina; Rex T. Price, South Carolina; Maurice A. Butler, Central Florida; Mont K. Jensen, Florida.



**California:** Hiram Wallace Severe, Grantsville, Utah.

**Canadian:** Don Lester Campbell, North Ogden, Utah; Grant M. Christensen, Albuquerque, New Mexico; Sherman Arthur Davidson, Ogden, Utah; Henry M. Grether, Jr., Salt Lake City; Harvey Waite Mann, Woods Cross, Utah; Leah Merkle, Blackfoot, Idaho; Larkin Patterson, Ogden, Utah.

**East Central:** Fred Edgar Guymon, Moroni, Utah; Vernon Mark Olson, Salt Lake City.

**Eastern States:** David E. Adams, Layton, Utah; Helen Anderson Benson, Boise, Idaho; Volco Ballif Benson, Boise, Idaho; Lynn W. Burton, Layton, Utah; Ada Ruth Clayton, Salt Lake City; Florence Ruth Dyer, Salt Lake City; Mitchell W. Hunt, Jr., Buhl, Idaho; Leone Wardrop, Salt Lake City.

**Hawaiian:** Leon Mark Child, Sunset, Utah; Clyde Norman Fuller, Eden, Utah; Earl Clark Goates, Provo, Utah; Wilford M. Gurr, Jr., Caliente, Nevada; Amasa Merrill Linford, Salt Lake City; Irving Dana Muir, Pocatello, Idaho; John David Stewart, Kaysville, Utah; Marvin E. Perry, Idaho Falls, Idaho; Jack J. Thurgood, Provo, Utah.

**Japanese:** John Richard Alley, Bancroft, Idaho; Blaine Leslie Hunter, Ogden, Utah.

**New England:** Lowell B. Bishop, Idaho Falls, Idaho; Dewey C. MacKay, Jr., Salt Lake City.

**North Central:** Alroy Le Grand Flack, Provo, Utah; Loanda Johnson, Fillmore, Utah.

**Northern States:** John Ronald Brown, Salt Lake City; Peter A. Kranebrow, Ogden, Utah; Vera Mary Teeples, Rexburg, Idaho.

**Northern California:** Udell W. Cardon, Allison, Colorado; Gene Cummings, Salt Lake City; Dean P. Sargent, Cedar City, Utah; Stanley A. Omer, Salt Lake City.

**Northwestern States:** Brent H. Davis, Salt Lake City; Earl Larsen Jensen, Ogden, Utah; Donald Fred Tatton, Salt Lake City; Marie Taylor, Loa, Utah.

**Southern States:** Alfred Richards Durham, Salt Lake City; Dennis L. Farley, Miami, Arizona; Russell M. Harris, Lewisville, Idaho; Jesse Lloyd Jensen, Ogden, Utah; John Sivell Smith, Grace, Idaho; Paul Jarvis Updike, Phoenix, Arizona; Vernal Dennis Wardle, Pocatello, Idaho; Clyde Eugene Woodward, La Jara, Colorado.

**Spanish American:** Edna Margaret Klevon, Salt Lake City; Donald F. Schmutz, St. George, Utah; Karl A. McGregor Snow, Provo, Utah; Rex D. Terry, St. George, Utah.

**Texas:** Albert Carlisle Mackay, Salt Lake City; Bertha Openshaw, Modesto, California; Royal Dean Rothe, Lehi, Utah; Croft L. Smith, Murray, Utah.

**Western States:** Fred Roberts Pryor, Minersville, Utah; Wallace Claude Turnbow, Salt Lake City; Malcolm C. Young, Corrine, Utah.

# Editorial

## "This Too Shall Pass"

It would have been the fervently cherished hope of all sober and honest men that we could have seen this Christmas come with the world at peace, but this cherished blessing is not ours. And so we must shape our thinking and our living to the circumstances of Christmas with the world at war—Christmas with vacant chairs in many homes, and fearful yearning in many hearts. To dwell a moment upon the causes of what we see before us brings us to the inevitable conclusion that men collectively have failed to give heed to those rules of life which the Savior of the world proclaimed near two thousand years ago, or even those earlier commandments which Moses brought down from Sinai. And so we pay a price for the things we have done which we shouldn't, and for the things we should have done that we haven't.

But to all who have faith comes this comforting assurance—the ultimate purposes of God shall be accomplished; the men of evil shall be confounded, and the good who have suffered innocently by the deeds of the wicked will find compensation at the hands of a just God. But in the hearts of those who lack this faith, there is no such assurance. He who finds sustenance only in those things which he can see with his eyes and touch with his hands is of all men most miserable, because in such things only there is no security, or peace, or survival.

We here recall these words of the Master: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) And that is the only way in which anyone will ever overcome the world—in accordance with the principles declared by Jesus the Christ nineteen centuries ago. It shall never be overcome by sabre-rattling tyrants, by rabble-rousing demagogues, or by heel-clicking dictators.

And so the message of this Christmas is the same as it has always been—the message that no good thing shall ever be lost, and that no evil thing shall ever triumph in the ultimate working out of those plans proclaimed by the Lord of lords and King of kings. And so, we ask not for an undeserved immunity from the sorrows of our generation, but only for faith to endure, and strength to surmount all things, for this too shall pass, and there shall yet come another Christmas with peace.

—R. L. E.

## Religion on Trial

WE live in a day when every standard of value is being challenged, and religion has not escaped the challenge. Perhaps this is because men have asked too much of religion and too little of themselves. Many have supposed that a mere creed or code of belief, or statute of doctrines and dogmas, would take the place of self-effort and self-mastery. Some have known the law but have not lived it. Some have not even bothered to know the law, but have left such knowledge to others, and have worshiped once removed, if at all. Some have placed convenience above truth. Some have

permitted man-made sophistries to supplant the revealed word in their thinking and in their living. By some it has been supposed that religion was a system whereby men could have set aside the consequences of their own doings—another form of the false philosophy of getting something for nothing.

And so, perhaps we should determine once and for all what we may rightly expect religion to do for us, and then judge its effectiveness or ineffectiveness by that standard.

It should not be expected to give us ease without effort or knowledge without study, or truth without search. We should not expect it to offer reward without work, peace without repentance, blessings without obedience, or exaltation hereafter without justifying our existence here.

The Savior of the world gave us an indication of what we should expect of religion, when He spoke of the "wise man which built his house upon a rock, and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not." But the house of the foolish man was built upon the sand, "and it fell; and great was the fall of it." (Matthew 7:24-27)

The implication is plain. The floods and the winds came alike to the wise and the foolish. But one stood the onslaught, and the other fell before it. And that is what we should expect of religion—not that it should spare us the varied experiences of living, but that it should help us to understand them and sustain us through them; help us to grow beyond them, and prepare us for yet greater things.

No man escapes all the vicissitudes of life—but he who has isolated himself from spiritual understanding, frequently breaks under the strain, and is brought low in the anguish of his own bitterness and in the blindness of his own unwillingness to see. But this uncertain groping and sense of defeat are they spared whose lives have been shaped by the principles and power of religion, pure and undefiled—by the everlasting truth of things both present and yet to come.—R. L. E.

## Christmas, 1942

CHRISTMAS bells sound in a minor key this year; Christmas lights lack the glowing radiance of former years; Christmas joy in commemoration of the Savior's birth is muted as we realize that the world has not heeded the Christ's message of love and peace.

Yet at this Yuletide season, Christians the world over are considering more this year than ever before what may be done to hasten the day when Christmas will be synonymous with Christianity. It is entirely natural that this should be the case, for during periods of stress truths add lustre to themselves, and inconsequential ideas lose their appeal. For all of us, at this Christmas time, there should be a reevaluation of fundamental beliefs, and a determination to incorporate them into our lives.

All too frequently we have been willing to talk glibly about our ideals but have proved ourselves unwilling to live by them. Non-Christians observing the wide gulf between our words and our deeds have wondered and have questioned our sincerity.

(Concluded on page 826)



# EVIDENCES AND RECONCILIATIONS

## *ix. Should Birth Control Be Practiced?*

THIS is an insistent subject. It raises at least three vital questions: Why should married people want to practice birth control? What is the effect on those who practice it? Are large families desirable?

Ill health may make birth control necessary. A weakened body or actual disease may justify protection of the mother and the unborn child against any further physiological burden. However, for those of sound health, who conform to the laws of nature, childbearing promotes physical well being. As a rule, women who have large families are healthy throughout life.

A more frequent cause of birth control is real or fancied economic pressure. Under modern conditions requiring the services of an obstetric physician and hospital care, the husband and wife of moderate means hesitate to incur this added draft upon their resources. And, often they delay the coming of children because they prefer first to pay for and enjoy the house or piano or automobile or refrigerator or radio-phonograph, or other desirable but not indispensable things. Married students sometimes feel that if they have children they must forego or greatly delay the completion of their educations. In one form or another the economic excuse is a common one.

Others practice birth control because they feel that the care of having children consumes their time and strength, and therefore interferes with social or professional ambitions. They want to be free to "live life as they choose." To this class belong those who absurdly declare that they look for quality instead of quantity and therefore limit the size of their families.

The having of children and the rearing of a family entail expense, especially while the children are young. That goes without saying. Yet, the economic excuse for birth control is seldom convincing. A way is usually found to meet family costs, if the desire for children is stronger than for the new piano, let us say. Sacrifices for a time on the part of the parents and on the part of the older children if there be any, will usually provide the necessary means. The economic excuse roots, in the majority of cases, in selfishness. Yet, it should be said that society, which benefits from its citizens, should make provision by which the expense incident to motherhood would be within the reach of the poorest.

They who practice birth control to further their personal ambitions are of course motivated wholly by selfishness. They might well be asked why they married.

Birth control when necessary should be accomplished in nature's way, which does not injure the man or the woman. A careful recognition of the fertile and sterile periods of woman would prove

effective in the great majority of cases. Recent knowledge of woman's physiology reveals "the natural method for controlling birth." This method "violates no principle of nature."

Birth control as generally understood implies the use of physical or chemical means to prevent conception. A large number of these devices, known as contraceptives, are on the market. None of them is certain to accomplish the purpose desired. Besides, any contraceptive is unnatural and interferes in one way or another with the physiological processes of life. All of them are in varying degrees injurious to those who use them, especially to women. That may be safely contended. The ill effects may not be felt at once, but in time will overtake the parents to their detriment.

Moreover, since birth control roots in a species of selfishness, the spiritual life of the user of contraceptives is also weakened. Women seem to become more masculine in thought and action; men more callous and reserved; both husband and wife become more careless of each other, and increasingly indifferent to the higher duties and joys of living.

The quality versus quantity contention is a fallacy. The only child in a family is to be pitied. He does not learn the art of living harmoniously with other people. Within the home he is either in opposition to his parents or dominated by them. Outside of the home he sulks if he can not selfishly run the show, or he stands apart from the crowd in uneasy self-consciousness. The shaping and polishing of character which go on in a loving household of many children he receives less effectively from less friendly strangers. He misses many of the joys and pleasures of childhood which are possible only in a family of several children. He often becomes inordinately selfish if all gifts and consideration of father and mother are centered in him. The effect of a lone childhood is felt throughout life. The unspoken, unrealized longings for family intimacies are frequently reflected in foiled attempts to make up for the lost experiences of childhood and youth. As the years creep on, he misses more and more the close understanding and affectionate sympathy which accompany blood relationships. The only child is likely to remain lonely throughout the journey of life. The same might be said, measurably, of two children several years apart.

Large families are the most genuinely happy. That is the verdict of human experience. In such a family circle there is steady development and joyful living for parents and children. The Psalmist spoke wisely when he said "Blessed is the man who has his quiver full of them."

A home with several children of varying ages approximates the social situations to be met in later life. There the possibilities of life may be experienced in miniature form. Under the loving protection of father and mother, in game and contests, in the exchange of wits, in sacrifices for one another, in mutual rejoicings and sorrows, in discussions of family affairs and daily happenings, the business of living in a world of many men is taught. The home with a family of children becomes a laboratory for learning the importance of truth, virtue, and honesty, industry and the ethical and religious bases of conduct. And, since love for one another

(Concluded on page 831)

## This Thing I Have No Use For

By Calvin T. Ryan, A.M., Ed.M.,  
State Teachers College,  
Kearney, Nebraska.

"I'm a man of few words. I say exactly what I think."

That's exactly what I do not like about him. It's a sort of infantilism that marks a person as being not quite grown up or in good taste. He thinks he gets attention by advertising one of his shortcomings as though it were a virtue. No person ever makes lasting or intimate friends by being brutally frank.

Here's a young man whom the world has not treated with as much kindness as he had a right to expect. His candor is often crude, occasionally offensive. If he likes the cut of your shirt collar, he comes right up to you and tells you so. If he thinks your shoes need polishing, he is equally frank in saying so. Some persons like George in spite of his candor. But he does not have many intimate friends.

George never heard of Socrates, who, when asked where he acquired his wisdom, replied: "From the blind, who never take a step until they have felt the ground before them." George never feels the ground in front of him: he just speaks his mind, allowing the words to fall as they will. If they hurt anyone's feelings, he says, "Well, isn't it the truth?" It may be, but it is the kind which is best left unspoken.

These ultra-candor-ites are almost always way-back-wheners. They remember when you were a little freckle-faced girl, with a pug nose and pigtales. They marvel at your having got along so well in the world. They tell of some childhood escapade in which you were not the hero. They remember way-back-when you were working for ten dollars a week. They remember the first magazine article you sold, or the first novel you had published.

There are occasions when one is called upon "to speak his mind." If he can do it with tact, inoffensively, he is not likely to hurt anyone's reputation or feelings.

Likewise there are those who ask you for your "honest opinion" about something, and after you have given it, they never speak to you again. There are those who never want criticism, even when they ask for it. What they always want is praise. They hunt for compliments. Such persons, you will find, are always either the yes-man type, or the type that speak their mind with childish frankness, senile lack of tact.

Tact will go a long way toward making a person likeable, if not lovable. It will make more friends than tactless candor. It is the way of kindness.

## I Remember

By Monroe Whiting

WHEN I was seven years old I started to school. Though it was in October, I went barefooted. I went to school all that winter barefooted, and for the next two years. The fourth winter my father said to me, "Roe, there's a pair of boots in the shoe shop; if you can get them on I'll pay for them." I said, "Father, I'll get them on or I'll kick that old man's shoe shop down." I had never had a boot or shoe on my foot, and I was then past ten years of age. At that time I had never seen a loaf of white bread; the only kind I had ever seen was corn bread. I never knew what it was to have any meat except when I could run out barefooted and kill a few snow birds. My mother never had anything to burn in the winter except green willows, and when she got a fire made she would fill the oven with green willows to dry them, and the sap would run all over the floor. Mother never had a carpet, nothing but a bare floor. And as for Christmas—I remember it because I got a little dough fried in grease. How different is the lot of children today.

## Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Wet absorbent cotton will easily pick up the smallest pieces of broken glass.—Mrs. A. H., Louisville, Kentucky.

Keep a pair of nut crackers in a convenient place to help loosen tight screw top caps on bottle, such as vanilla bottles, finger nail polish, and a dozen other things that have a habit of sticking. This gadget when placed around the cap and given a little turn will loosen any cap without breaking it.—Mrs. F. S. G., Delta, Utah.

Sandpaper the soles of baby's shoes to prevent skidding and falling on slippery floors.—M. A. Y. B., Tempe, Arizona.

When paint brushes have been laid aside for some time they become very dry and hard. To remedy this, heat some vinegar to boiling point, put the brushes in the vinegar for a few minutes, then boil them gently or let them simmer for about fifteen minutes in strong soap suds. They will become soft again.—M. P. F., Adamsville, Alabama.

Poison bottles should be as easy to identify in the dark as in the light. Tie tiny kitten bells around the necks of such bottles, and anyone handling them is immediately warned.—Miss V. H., Detroit, Michigan.

To keep coal ranges looking like new, clean and scour well with steel wool and scouring powder. Then rub with crumpled newspaper. This will restore the shine.—Mrs. D. B. D., Cokeville, Wyo.

## Why Your

## SCRAP IS IMPORTANT

By R. A. Crosby

POSSIBLY you are wondering just what's behind all of this furor about scrap. Why all the rush? What's the hurry? Aren't the scrap yards full now? Won't it be just as useful next year as it is now? Anyhow, why does my scrap have to be handled through a junk dealer? Why can't I just give it, or sell it, direct to the government?

These are some of the questions that puzzled people are asking in the face of the accelerated pressure now being brought to bear on them by salvage committees in every section of Uncle Sam's domain. The answers, when you know them, are simple and logical.

Steel is made of, roughly, fifty percent virgin iron ore, and fifty percent scrap. Actually, at the present time, between fifty and fifty-five percent scrap is used. Every pound of iron that is mined must be matched by a pound of scrap iron. The steel mills are now producing more steel than ever before; consequently the demand for scrap iron has skyrocketed to previously unheard of proportions. In normal years, farm scrap was not needed, but today it is a vital necessity.

Don't worry if you see huge piles of scrap in the junk dealers' yards and jump at the conclusion that there is plenty and to spare without yours. That scrap in the junk yard is just where the government wants it. Besides, it's moving all the time . . . flowing in a steady stream to the mills where it is needed. The junk dealer, moreover, operates under strict government supervision. Scrap is too vital a war commodity to be left open for private exploitation.

The scrap dealer is the only agency, with the knowledge, trained help, and equipment necessary for sorting out and processing scrap (there are about seventy-five different classifications) so that it can be used by the steel mills.

The National Scrap Harvest, which is the official name of the War Production Board's drive for farm scrap, is now in full swing from coast to coast. The quota is "all there is on every square foot of every farm in the country"—and the time for the drive is "from now on and as long as it takes to get it."

Farm women can search the attic, the store rooms, the cellars, and the home for bits of rubber and pieces of metal . . . old pots, pans, skillets, discarded stoves, iron beds, old washers, tubs, etc. They can well be the spark that will enlist other members of the family in a scrap harvest on the home place.



# Cooks' Corner

By Josephine B. Nichols

FOR gifts and entertaining as the Christmas season approaches, our thoughts are turned to doing something for others. What better gift for the good neighbor next door, the cheerful postman, or the friend in service than some goodies made in our own kitchen, where into the cakes, puddings, and candy, along with the sugar and spices, goes real Christmas spirit. These days we all need to remind one another by gift or good word that the promise of Christmas is still "Peace on earth, good will to all mankind."

## CREAMED CHICKEN IN NOODLE RING

### Noodle Ring

- 3 cups noodles, uncooked
- 3 eggs
- $\frac{3}{4}$  teaspoon salt
- $\frac{1}{2}$  cup evaporated milk
- $\frac{1}{2}$  cup water
- 1 tablespoon butter

Cook the noodles in boiling salted water until tender. Drain, beat the eggs until light, add the salt, milk, melted butter, and noodles. Place in well buttered ring mold. Place in oven and bake (350° F.) for 45 minutes, unmold on large platter and fill with creamed chicken.

### Creamed Chicken

- 2 cups cold cooked chicken cut in pieces
- 1 cup mushrooms sliced
- 1 (16 oz.) can cream of mushroom soup or 2 cups milk
- 2 tablespoons butter
- 2 tablespoons flour
- $\frac{1}{2}$  cup sliced pimiento
- 2 tablespoons green pepper, chopped
- $\frac{1}{2}$  teaspoon salt

Brown mushrooms in butter. Add flour and blend well. Add mushroom soup, stir until mixture thickens. Add chicken, pimiento and green pepper. Cook on low heat until flavors are blended. Serve in noodle ring.

### Tart Cranberry Salad

- 1 package lemon flavored gelatin
- $\frac{1}{2}$  cup sugar
- 1 pint warm water
- 2 cups raw cranberries
- 1 cup diced red apples

Dissolve gelatin and sugar in warm water. Chill. Put cranberries through food chopper. When gelatin is slightly thickened, fold in cranberries and apples. Turn into mold. Chill until firm. Unmold on crisp lettuce. Serve with mayonnaise. (Celery may be substituted for apples.)

### Carrot Pudding with Hard Sauce

- 1 cup grated raw carrots
- 1 cup grated raw potatoes
- $\frac{1}{2}$  cup seeded raisins
- $\frac{1}{2}$  cup currants
- $\frac{1}{2}$  teaspoon cloves
- $\frac{1}{2}$  teaspoon nutmeg
- $\frac{1}{2}$  teaspoon cinnamon
- 1 teaspoon soda
- 1 cup flour
- 1 cup brown sugar
- $\frac{1}{2}$  cup butter, melted

Dredge the fruit well with flour and mix all ingredients together. Fill greased molds

(Concluded on page 804)

# FREE...12 tested ways to beat rising food prices!



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**For What Flavors Is Utah Famous?**

Answer On Page 824

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# IDEAS

## From My Kitchen to Yours!

### JELLY-GLAZED CHRISTMAS HAM

Here's an easy-to-prepare, tempting Christmas dinner fit for a king—and will add to your reputation as a cook:

Consomme  
Jelly-Glazed Baked Ham\*  
Whipped Sweet Potatoes  
Tea Garden Raspberry Preserves  
Hot Rolls  
Mixed Green Salad  
Vanilla Ice Cream  
with Tea Garden Drips

\*Directions for Glazing Baked Ham: Bake 45 minutes. Remove ham from oven. Take off skin, score fat with a sharp knife and stud with cloves. Spread Tea Garden Red Currant Jelly liberally over surface. Return to oven and finish baking.

### TEA GARDEN STRAWBERRY WAFFLES

Bake 3 or 4 waffles until crisp and nicely browned. Spread them first with softened butter and then with Tea Garden Strawberry Preserves. Stack them layer-cake fashion, top with whipped cream, and dust with cinnamon. Cut in wedges and serve immediately. This hearty and delicious dessert is particularly good as the finale to a light supper.

### IDEA FOR CHRISTMAS GIFTS



A practical Christmas gift for the boys in camp, and for relatives and friends is an assortment of

Tea Garden's excellent preserves, jellies, syrup, sweet pickled fruits and other delicacies, which you can get at your grocer. And to add the personal touch, pack into a single little box or basket and decorate with pine cones, lollies and other gay wrappings.

### CHRISTMAS MORNING EYE-OPENER!



U-m-m-m! Steaming, buttered hotcakes deluged with super-tasting, appetite-rousing Tea Garden Drips Syrup. Just the thing to start the Christmas morning off right. . . and leave you in trim for the holiday dinner to come. But don't wait till Christmas. Make a date with Tea Garden Drips every morning. It's a perfect syrup blend of delicately flavored sugars that will make your appetite turn handspirings.

Make holiday salads and iced drinks more tasty, more festive. Garnish with Tea Garden Maraschino Cherries.

**SHOPPING FOR DESSERT TOPPING?** Here it is, easily made, eagerly eaten. Beat together one cup Tea Garden Red Currant Jelly, one-half cup boiling water, two teaspoonsful Tea Garden Orange Marmalade. Serve hot over cottage pudding, cake, ice cream or custard and stand aside for a shower of compliments. Remember, Tea Garden delicacies are made of fine table-quality fruits.

*Helen Thurston*  
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CHERRIES

### SWEET PICKLED AND CANDIED FRUITS

SUCH A BIG DIFFERENCE IN QUALITY...

SUCH A LITTLE DIFFERENCE IN PRICE!

# COOKS' CORNER

(Concluded from page 803)

two-thirds full, cover tightly, and steam for 3 hours. Serve with hard sauce.

### Hard Sauce

$\frac{1}{2}$  cup butter  
3 cups confectioners sugar  
1 teaspoon vanilla  
1 egg  
Cream the butter until soft, add the sugar and continue creaming until smooth. Stir in the beaten egg yolk, then fold in vanilla, and beaten egg white. When well blended place in refrigerator to harden.

### Christmas Cookies

$\frac{1}{2}$  cup butter or shortening  
1 cup sugar—2 tablespoons  
2 eggs  
2 cups flour  
2 teaspoons baking powder  
1 teaspoon vanilla  
 $\frac{1}{4}$  teaspoon salt

Combine butter, vanilla, and salt. Add sugar and cream well, add eggs one at a time beating after each addition. Add sifted dry ingredients to make a dough stiff enough to handle.

Have ready a small amount of melted bitter or sweet dipping chocolate, shredded coconut, and pecan halves. Pinch off bits of dough and roll between palms of the hands into small balls. Place some of the balls on greased cookie sheet, then press flat with tines of fork which have been dipped in the melted chocolate. Press other

balls down into shredded coconut, then place on cookie sheet. Press pecan halves into other balls.

Roll some of the dough  $\frac{1}{4}$  inch thick on floured board, cut with cookie cutters into different shapes, as stars, Christmas trees, Santas, bells, etc. Decorate with pieces of candied fruit, or sugar, and spices, or after they are baked decorate with colored frosting.

Bake cookies in a moderate oven (350° F.) about twelve minutes.

For a child's gift, fill a bright colored sand pail, a toy truck, a wagon, or a cellophane stocking with Christmas cookies. For grownups fill an ice bucket, pottery bowl, a cookie jar, or trays with Christmas cookies.

### Puffed Rice Balls

1 cup granulated sugar  
1 cup brown sugar  
 $\frac{1}{2}$  cup water  
 $\frac{1}{2}$  cup light corn syrup  
2 tablespoons butter  
1 teaspoon salt  
 $\frac{1}{4}$  teaspoon vanilla  
3 quarts puffed rice

Cook the sugar, syrup, and water to the soft-crack stage. Watch carefully and stir occasionally. Add the butter and vanilla, stirring only enough to mix. Pour slowly over the puffed rice. Mix well, then form into balls with the hands, pressing as little as possible. Popcorn may be substituted for the puffed rice.

# SAM BRANNAN

(Continued from page 793)

sides the newspaper, Brannan soon had his printshop facilities busy at work printing notices, naval proclamations, and municipal deeds. All this was a definite source of income to the leader—of which there is no record of his having turned any of it in to the common fund of Brannan & Company.

With Mormon labor, Samuel built the finest house in town. It became a popular rendezvous for such illustrious figures as Commodore Stockton, Governor Mason, and ex-Governor Lilburn Boggs of Missouri, who now was *alcalde* of Sonoma.

The loyal and hard-working Saints could hardly fail to look upon this new development without alarm.

Complaints of mismanagement and neglect continued openly to be made by the brethren. Instead of exercising humility, of attempting to remedy a most deplorable situation by becoming as "one of the least," Samuel arrogantly excommunicated others, in hope of silencing the "rebellion." Winter was coming on, and he was impatient. A city must be started, a haven of rest made ready for the weary Saints, sure to arrive overland next year. Its site must be chosen, its acreage planted. Houses must be built, and all made ready for the Zion-to-be.

After lengthy consultations with trappers and frontiersmen acquainted with California's interior, Samuel Brannan made choice of a site for the new venture. Along the headwaters of the majestic San Joaquin River, at the juncture of the Stanislaus, slept a land of breath-taking natural beauty, boundless level acres, and a climate which rivaled Italy. The soil was deep, wild game in plenteous abundance, and with a natural waterway to the Pacific seaports on the bay. A more perfect setting could hardly be imagined. Samuel believed he'd marked the true site for Zion.

The name chosen for this city-to-be was "New Hope." And with boundless enthusiasm Brannan and the remaining loyal Saints set to work to make the dream come true. From the funds of Brannan & Company, Samuel purchased the launch *Comet*, and loaded it with provisions, seeds, wagons, and implements. From the Livermore rancho were purchased teams and oxen. Twenty experienced farmers were "called," and with William Stout as manager, they sailed up river to make real the great plan. There is no indication that the site chosen disappointed them.

Round about, elk and antelope went in droves by thousands; deer were plentiful;



## SAM BRANNAN

the ground covered with geese; and rivers with ducks, while the willow swamps along the river banks, were filled with grizzly bear. The tracks were as well worn in the swamps as cattle paths today. Three hours of good hunting could provide meat enough for a week, for the whole colony. Bears oil served as lard, and the only provisions which Samuel Brannan had to send from Yerba Buena were unground wheat, sugar and coffee.\*

A log house with oak shingles soon was completed. Before spring many acres were plowed, and seeded to wheat. The tract was fenced by cutting down oak trees, sawing them up, arranging butts and large pieces into line, and thatching them with limbs.

Yet the venture—begun with such promise—was plagued with the same evil which had followed the Saints to the soil of California. The leader, believing all was tranquil at New Hope, turned his restless energies to promoting various enterprises in Yerba Buena. Almost overnight he became the town's leading citizen. Opportunities for profit were on every hand, and he neglected none of them. He still allowed a measure of his time to Church affairs, and demanded strict obedience from the Saints under his jurisdiction—but a day of utmost reckoning was surely on its way. It is not given to man to serve both God and Mammon.

By day and by night Samuel longed for the expected appearance of Brigham Young, that this enterprising leader might untangle the snarl which now enveloped the Pacific colony. Excommunication and apostasy had made terrific inroads. Brannan & Company was tottering on the brink. The loyal ones seemed unhappy and bewildered. In those crucial months, could Samuel have discarded his own greed and lust for power, could he have turned his soul outward to those who looked to him for example, all might yet have been saved. Instead he forwarded, by way of returning ships, a stream of advice-begging letters to Brigham Young (few of which ever reached him)—and pursued his own egocentric course.

The Mormon people had been treated by Californians with utmost consideration and tendered a most hospitable welcome. By all rules of logic the Church should have flourished under so favorable an environment, and yet it was sick unto death.

Brannan & Company continued to be popular only with the few laquards who were supported by the ef-

forts of the toilers. Ambitious ones, Brannan included, were anxious to toss off the chafing restraints inherent in its cooperative set-up. The colony of New Hope was its only bright page of accomplishment.

Early in the spring of 1847, like a sickening thud of doom, came adverse reports from up-river. New Hope had foundered in a black sea of suspicion and greed. The leader, William Stout, had claimed for himself the first tilled acreage, the house—all that had been accomplished! One hundred and sixty acres of growing crops had been stolen!

In towering rage Samuel Brannan now definitely laid plans to dissolve the joint company. Arranging its assets for public sale, and without waiting to wind up affairs, he made ready for a journey. In April, he abruptly shed the mounting responsibilities of the newly named town of San Francisco, and started east.

First he would visit New Hope, and toss William Stout off the farm he'd stolen. For the sake of peace, that farm would be reserved for the Twelve, and made ready for their arrival. Then he would cross half of America, if need be, to find the tardy, uncommunicative Brigham Young!

With all his capabilities, Samuel Brannan seems never to have learned one simple lesson—that the pattern of true leadership in the kingdom of God comes not in the fuming drive of the dictator, but in that more humble example of the Man of Galilee.

(To be continued)

## Bible Questions

1. In what town did Christ spend his last Sabbath?
2. What city was exalted to heaven, yet brought to destruction?
3. What was the ruling nation of the world in the time of Christ?
4. What is the whole duty of man, according to the scriptures?
5. What is harder to be won than a strong city?
6. What was Elijah's dying gift to Elisha?
7. What is it which makes its possessor truly rich?
8. What miracle did God work to enable a widow to pay her debts?
9. Where are we told that there was joy in heaven at the creation of the world?
10. What prediction is the last one recorded in the Old Testament?

(Answers will be found on page 831)

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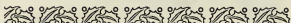
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\*San Jose Pioneer, June 23, 1877

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## ON THE BOOK RACK

(Concluded from page 796)

eral of the Nauvoo Legion, chancellor of the University of Deseret, attorney-general of the state of Deseret, superintendent of public works, and president of the Manti Temple.

The author, Bryant S. Hinckley, has carefully covered every period in the life of Daniel H. Wells and brings forth in his book some incidents not hitherto published and also faithful and colorful sidelights on the family and community life of pioneer Utah.

The book is well illustrated with photographs of members of the Daniel H. Wells family and of their homes.—By Abbie H. Wells.

### MORMON COUNTRY

(Wallace Stegner. Duell, Sloan and Pearce, New York. 362 pages. \$3.00.)

THE Mormon Country in this book is Utah and parts of the contiguous states largely settled by Latter-day Saints. As in the other volumes of the Folkways Series people rather than industrial or scenic interests, are discussed. In each of twenty-eight very readable chapters the story of an event or an organization or a person is told.

These stories are entertaining, and some are very well done. Archer Walters Journal, Shibleoth, Arcadian Village, The Gathering Up of Zion, Looking Backward, The Burg on the Bear, Fabulous Mountain, and others compare in literary craftsmanship with the best in earlier volumes of this up-to-date series.

However, if this book is intended to give a true picture of the people of the Mormon Country, the author has failed.

The facts used are often correct, and as often distorted by well-known anti-Mormon views. The Mormons are pictured as an industrious, but poor, low-grade, uneducated, superstitious people, led by leaders strong in profanity. The world-famous trek across the plains is likened to the movement of a herd of buffalo led by "cunning" "tough old bulls who ran the show."

It is curious that notable physical, economic and social conquests could be won by such a people!

The author does not know Mormon history, philosophy and doctrine well enough.

In his interpretations he mistakes the living, independent faith which made the Mormons successful on the desert, for a slavish subservience to leaders of doubtful conscience. This is indefensible. Instead of correlating well established Mormon history with Mormon beliefs, he falls back upon "un-American," "Dictatorship," "authoritarianism," "fanatic believers," "proto-fascism," "secret police," etc.—insinuations which happen to be untrue. The Mormons are charged with hating their neighbors. There is a difference, as every American should know, between hate and an earnest determination to pursue, unhindered, one's own lawful way of life. The chapter In Our Lovely Deseret is not worthy of the author or the series.

To paint the picture of a people which he frankly admits have achieved much the author selects oddities, extraordinary persons and events. Such are found in every community, but are not representative of the people. W. M. Gibson, the Short Creek lawbreaker, Rafael Lopez or the heroes of the Robbers' Roost are the weed patch in the field. The faith and struggles, the sacrifices and conquests of the majority of the "Mormon" people are in themselves colorful enough. Numerous such stories are available to the searcher. Those told in this book are pretty well worn and have not required much serious research. One wonders why in the acknowledgments, the Latter-day Saint Historian's collection is not mentioned. Perhaps it was not used.

The author does not hesitate to let a slipshod ridicule, in slightly respectful dress, appear over and over again. This ridicule touches basic principles of Christian faith. But, perhaps the author is not a Christian. The chapter on Myth and Legend, aside from the fiction it presents, is not a serious valuation of a people. Men should speak kindly of the religious views of others or remain silent. That is the Mormon way.

The people of the Mormon Country are yet to be described correctly. This book will mislead the uninformed. That is the pity! Otherwise it could take its easy place with other mixtures of fact and fiction.

A word of thanks to Dr. Stegner for his chapter on Earl Douglas, a man who did valuable work and failed to receive his due reward in life.—J. A. W.

## THE TRAIL

(Continued from page 791)

night Jake ventured to say, "Bill, we can't go up that trail."

"What do you propose?" I asked.

"Well, Joe and I have decided to go down to where the Kanab Gulch enters Grand Canyon and follow it to Kanab."

"What will you use for food? We will only have one small meal left after breakfast in the morning."

"There's plenty of horse meat," said Joe.

"We've got salt," added Jake.

"Now, fellows, this is your first trip here. You have never been through the Kanab Gulch. I have, and I have had a personal introduc-

tion to every gulch, every trail, every boulder, every lizard, and every rattlesnake in this country. Now, whose judgment should be the best?"

"Yours should," they answered at once, "but you are always willing to tackle the impossible."

"Part of the trail you have to follow to get to the Kanab Gulch passes for one mile within one foot of a sheer ledge which is a thousand feet high. There are many places too dangerous to undertake in bad weather," I explained.

"We'll go around the dangerous places," said Joe.

"Now, boys, let's go to sleep. You'll feel better in the morning."



## THE TRAIL

NEXT morning we were still disagreed, so we split our camp and divided the small meal left. "Well, so long, pals. I'll tell your folks you won't be home for Christmas," I said, and started up the trail leading my pack horse and my saddle horse. At the forks of the trail they stopped. I could not hear what they said, but they followed me.

"The Gulch Trail goes the other way," I called.

"We've decided to all die together," said Jake.

That was a tough climb. All day we wallowed in snow. Some of the horses refused to try any more with anything at all on their backs. There was only one thing to do. We must carry the pack and saddles for those horses that gave up. Here's where Joe proved his strength and courage, and I testify that he has plenty of both. "You take the horses out; I'll carry this stuff in relays and get to the top when you do," he said.

When we reached the top the moon was full and bright, and the stars smiled as we laughed and sang. "We Thank Thee, Oh God, for a Prophet."

"Shall we camp here?" asked Jake.

"No—we must find plenty of dry timber. About five miles from here I know where there is a large patch of dry cedars. We are all wet to our necks and will freeze without a good fire."

We headed for the dry cedars in snow that touched our horses' necks. We found the timber, and Joe at once began to make a fire.

"Don't try to make a fire now, Joe," I said. "You'll freeze. Your clothes are frozen stiff as boards. Let's pull trees over and pile them up until we get warm and then make a fire."

When we got warm, we had about three cords of good wood piled, and we began to dig in for the night. The snow was over three feet deep. We cleared it away and made a real fire in the middle of the clearing. There was no use trying to find feed for our horses, so we tied them up. What little food we had we ate and turned in for the night.

Next morning a dense fog covered the country. Thicker and thicker it became as we traveled northward. After we had gone about five miles, our horses walked straight into a wide trail where someone had cut a green cedar and dragged it in front

of a band of sheep. They were pulling for lower country. Did we follow that sheep trail, no matter which direction? Ask any cowboy who was raised on the range and not in a drugstore. It didn't take long. "Nobody home?—that's all right." There was plenty of "chuck" and plenty of oats. Did we sing and eat? Ask another real cowboy.

As we pulled toward home the snow became thinner and the fog thicker. At last we could not see each other a rod away. Every stray hair standing alone on our horses was as big as a match. Night came all too soon and the desert seemed gloomy. "Well, Bill, where do we lay 'em down tonight?" asked Jake.

"Sunshine," I replied.

"Where's that?" asked Joe.

"About ten miles northeast."

"Think we can find it?" asked Jake.

"My horse knows the way, and I'm not too bad at the game. I'll lead and you follow."

About ten o'clock that night we stood at the door of Brig Riggs' tent. There was a wagon-load of corn and oats there, left by some sheep man.

"Christmas Eve, and all is well!" shouted Joe.

Next morning the fog had raised and the wind was howling as we broke camp for home. "For the first time my kiddies will have no Christmas tree," I was thinking, as we rode into town. But the little boys had dragged a pine tree out of the hills, and Santa Claus had made his yearly call.

### CHRISTMAS DAYS

By Wm. W. Seegmiller  
President of the Brazilian Mission

CHRISTMAS days have come and gone  
Down through the years, aye, one by one.

Happiness has come our way.  
Not always did it come to stay.

Joy and love would fade and die,  
If we could never weep and cry;  
So clouds and rain have come be-times  
To make us see the sun that shines.

Through darkest skies, if we but seek,  
To find our strength at Jesus' feet.  
Life would be one dreary day,  
If through our tears we could not say,

"Thy will, O Lord, not mine be done!  
I cast my burdens on Thy Son.  
He gives me strength my cross to bear.  
He hears and answers every prayer.

"So, in this world of joy and pain  
I'll worship Him in sweet refrain,  
For all the years so sweet and dear  
I've found mid happiness and tear."

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12 ISSUES

# Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

## Stake Committee

THE general Melchizedek Priesthood committee has just approved a new individual record card for quorum members. These are to be distributed by the General Priesthood Committee from Salt Lake City.

The chairman of the stake committee should write immediately for the required number of cards, and then see to it that they are given to each quorum presidency within the stake.

Follow up this record and urge the quorum officers to get them filled out as soon as possible. The completed records will remain in the custody of the quorum officers, but may be a valuable guide to the stake presidency or bishopric when looking for suitable men for auxiliary or special assignments.

## Quorum Officers

QUORUM presidencies will secure the new approved individual record cards from the stake Melchizedek Priesthood Committee and complete them immediately so that further ac-

tivities may be tabulated from these records. It will be observed that the items on this card will suggest activities to be carried on in each of the four Melchizedek Priesthood quorum committees.

It is the responsibility of the quorum presidencies to complete and use the cards in their plans for quorum activities. Consequently, the greater the care and precision used in filling them out, the greater will be the value of the records in disclosing the needs and interests of the quorums.

## Quorum Quiz

**What is the Difference Between the Monthly Melchizedek Priesthood Leadership Meeting and the Monthly Quorum Meeting?**

ALTHOUGH both meetings are held monthly, there is a difference in the purpose and in those who attend.

The leadership meeting is conducted by the stake Melchizedek Priesthood committee for the quorum presidencies and committee members only. After the opening exercises the meeting divides into groups of the four stand-

ing committees where special, pertinent planning and study is conducted by a member of the stake Melchizedek Priesthood committee. (Cf. p. 730, November *Era* for membership of the stake committee)

In some stakes the stake leadership and the stake Melchizedek Priesthood meet jointly, but the order of Priesthood quorum exercises remains the same.

All members of the Melchizedek Priesthood should meet at least once a month in full quorum capacity. This is the monthly quorum meeting for quorums divided into ward groups. Each ward group should meet weekly. Special quorum or group meetings may be held as occasion requires. Neither of the monthly meetings should interfere with each other, although the leadership gathering may immediately follow the monthly quorum meeting.

## Personal Welfare

WHICH of the four standing committees of the Melchizedek Priesthood quorums should have charge of the individual records of quorum members is a question which has frequently been asked. The obvious answer is that none of the said four committees has exclusive charge of these records. The maintenance of these records is the responsibility of the quorum presidency. The chairman of each of the four standing committees (if the quorum secretary is made the chairman of the social and miscellaneous activity committee) is present at the weekly council meeting of the quorum presidency. At this meeting the individual records of quorum members are always available and consistently used in determining what activities should be carried on with a view to inducing each quorum member to live to the standards of the Church. The items on the record card suggest activities which will fall naturally into the fields of responsibility of the four standing committees, as defined in the Melchizedek Priesthood section of the November 1942, *Improvement Era*, pages 730-731. The responsibility for carrying through the activities will then rest upon the respective standing committees, with a member of the quorum presidency's council as chairman. Since the chairman of the Personal Welfare committee is also the president of the quorum, upon him, more than upon anyone else, rests the responsibility to see that the individual record of each quorum member is kept up to date and that the record file is put to its maximum use.

*The information on this card is confidential*

### INDIVIDUAL RECORD OF QUORUM MEMBER

Name..... Address..... Phone.....

Quorum Name and No. .... Ward..... Stake.....

Date of birth..... Married, single, widowed..... No. Dependents..... Is wife member?.....

Education..... Special Training.....

Economically independent?..... Partially?..... Wholly dependent?..... Needs Help.....

Health: Self..... Family.....

Sabbath day observance..... Knowledge of gospel.....

Year	PERCENTAGE MEETING ATTENDANCE:				OBEDIENCE TO:							
	Quorum	Sunday School	Sacrament	M.T.A.	Word of Wisdom				Tithing			Law of the Fast
					Liquor	Tob.	Tea	Coffee	full	part	none	
1942												
1943												
1944												
1945												

(over)

### FURTHER INFORMATION

Date this card was completed.....

Present employment .....

Other vocational experience .....

Preference of Church activity.....

Present Church activity.....

General Attitude .....

Capabilities for Church service, talents .....

Social interest and hobbies .....

Miscellaneous information.....



## Social & Miscellaneous

THE individual record card is presented this month and it has a special significance for the social and miscellaneous committee. Since it is the responsibility of the quorum presidency to learn the social interests and desires of the group so that it may intelligently outline future activities, care should be taken to get the specific interest of each member recorded on his card. Later, by studying the cards, the committee will be able to tell where the greatest interest lies and so plan favorable group parties.

## Church Service

SINCE the responsibility of this committee is to promote Church activity, the new individual record card will prove a welcome aid in selecting men with special talents and abilities for required assignments. In your work of placing quorum members into Church service, a glance over the cards should expedite the selection of the best suited individuals for the particular job. By serving, men grow. The capacity to love your fellow men increases. Kinship with things eternal becomes more of a reality.

## Notes from the Field

### Idaho Elders Really Produce

MORMON cooperation has manifested itself in the Seventh Quorum of elders at the Dayton (Idaho) Ward (Oneida Stake), for the past three years in their ten-acre beet project.

The plot was thinned in one-half day with the aid of sixty-three ward members. A social was given the same evening by the elders.

The financial yield from this welfare project is noteworthy too. During the past two years \$255.00 has been given toward the erection of a new stake house, \$500.00 for beautification of the Dayton Ward, \$50.00 for missionaries, \$450.00 for Church Welfare, and a \$100.00 war bond was also purchased.

Quorum president is Reuben W. Archibald and counselors are Lyman Balls and Eldon Manning.

## NO-LIQUOR-TOBACCO COLUMN

### A Man Who Quit

WILFORD W. RICHARDS, a teacher at the L. D. S. Logan Institute, a former bishop, wrote a letter to Elder Harold B. Lee. Among other things written was the following story:

The president of the stake and I had been in conversation regarding the choice of a man for the position of president in an elder's quorum. We decided upon a very fine man of middle age who possessed all of the characteristics we hoped for with the exception of the fact that he used a pipe. We called this brother into an office and the stake president, looking him in the eyes said, "Ed, we want you to throw that pipe away and become the president of the elders' quorum. Will you do it?" Ed dropped his head for a few seconds and then returning the eye to eye contact said, "I'll do it." Tied up in this response was a decision that meant weeks of struggle. Ed made good and reports that he just began to live when he conquered the tobacco habit. It is an interesting, detailed story of how he determined within himself that he would make good on the promise even if it killed him, and how at times he thought it might even be that serious. A wife who had worked with Ed for years to induce him to give up smoking, now seeing him suffer even brought him tobacco and asked him to use it to reduce his suffering. Not so, the decision was made, and so it stood. Out of this experience I came to feel that some men need a major challenge. If they happen to be of the type that can make a decision and follow it through no matter what the cost, then the victory is won. Perhaps we don't properly challenge or stimulate those with whom we work.

## Class Instruction

INSTRUCTION should be directed not at the educational average of the quorum, but should be so organized as to be understandable to the least educated member of the class. In this way, all may grasp thoroughly the significance of the saving truths of the gospel. The Savior taught great fundamental principles and also drew some fine distinctions by using illustrative parables which were understandable to the least of the people.

Utilize, where feasible, the ability

and knowledge of those few members of the class who may have done special work and research in a certain field. They will be glad to impart of their knowledge and experience to their fellow quorum members.

## Melchizedek Priesthood Outline of Study, January, 1943

Text: *Teachings of the Prophet Joseph Smith*

### LESSON 41

#### REVELATION (Continued)

##### 5. True and false manifestations

- God has ordained that no vision is to be taken but what you see by the eye and hear by the ear (161)
  - When you see a vision, pray for the interpretation
  - If you get not this, shut it up: there must be certainty
  - An open vision will manifest that which is more important
  - There will be great manifestations of spirits, both false and true
- Nothing is a greater injury to men than to be under the influence of a false spirit when they think they have the Spirit of God (205)
- There have been ministering angels in the Church which were of Satan appearing as an angel of light (214)
  - Speak many true things and many false
  - Contradict former revelations (215)
  - The spirit of the devil can only be unmasked by the Spirit of God (205)

#### Discuss:

- What is the law to the Church regarding revelations and commandments to the Church?

### LESSON 42

#### THE HOLY GHOST

Read *Teachings of the Prophet Joseph Smith*, pp. 149-151, 242-243, 245, 9, 189, 298, 305, 306; Doc. & Cov. 131:5; 88:3-5; 76:53-54; 68:12; 124:124; 132:7, 18, 19, 26; II Peter 1:17-19; John 14:15-18, 21, 23.

- The First Comforter—The Holy Ghost
  - Elders to preach as taught by the Comforter by the prayer of faith (D. & C. 52:9; 42:12-14)
    - To be directed by the Spirit
    - If ye receive not the Spirit, ye shall not teach
  - He shall teach you all things, and bring all things to your remembrance (John 14:26)
  - Teacheth the peaceable things of the kingdom (D. & C. 39:6)

(Concluded on page 811)

DAYTON (IDAHO) WARD ELDERS' BEET PROJECT WORKERS



# THE WORK OF THE SEVENTY

## *"Go Ye Into All the World"*

FEW subjects in the annals of Church history make a more vital appeal to the members of the Priesthood than does the work of the seventy. From the day when the Prophet Joseph Smith called and ordained the First Council in the Kirtland Temple until the present, the seventy have grown to be 17,000 members, grouped into some three hundred and eighteen quorums. Realizing the important work that has been done by the "traveling high priesthood of the Church," the First Council has appointed President Levi Edgar Young to write a history of the seventy, which will be printed in brief chapters in the *Era* during the next year, 1943. We have adopted as the title for this series of lessons: *Go Ye Into All the World*. This material will serve as the study course for the monthly quorum meeting of the seventy. At the three weekly meetings each month the *Teachings of the Prophet Joseph Smith* will continue to be studied by all quorums of the Melchizedek Priesthood.

### Introduction

WITH the writing of the Declaration of Independence and the Constitution of the United States, the world was given a system of government which was a consummation of the wisest thought of all the ages. These two documents established the foundation of America's purpose. "Divine Providence had saved half of the earth for man to start anew." The better nature of man had summoned him to America in search of treasures richer than gold; his quest was for freedom, liberty, and equality of rights, and it was John Jay, the first chief justice of the United States who declared: "The Americans are the first people whom Heaven has favored with an opportunity of deliberating upon, and choosing the forms of government under which they should live.

"America had become a land blessed above all other lands," and by 1800 the government of the United States had started on its career to become the country of religious and political freedom. America from its earliest history had been a refuge for all persecuted sects, and they were committed to the idea of religious liberty when they came here. The Holy Bible made them loyal to an ultimate truth, which gave a new impetus to higher education, resulting in the establishment of colleges, which fostered the tendency toward democracy. The scriptures gave the common man a larger influence in religious affairs, and this led to a higher conception of political life, and a more decided moral tone among the people.

Puritanism was the most powerful influence in our colonial era. We do not mean that Puritanism as applied to New England alone, for Puritanism was the re-awakened temper of the Reformation in Europe, a spiritual movement, belonging to no single group. It was a product of Bible study and reading, which sprang up in England, France, and Holland in the sixteenth century, and was a potent factor in creating dissatisfaction among the English people, particularly when by the Act of Uniformity during the reign of Queen Elizabeth, the Book of Common Prayer was established as the only form of worship for every religious assembly.

With the beginning of the nineteenth century, America had many Protestant sects, which had naturally grown up in this new country where land was plentiful for homes, and where everyone was free to worship God according to one's own conscience. Puritanism and Quakerism played an important part in the formation of the laws and institutions of the American colonists and stimulated their passion for liberty and their hatred for oppression and wrong.

By 1830, the western country beyond the Appalachian mountains was settled by sturdy pioneers. As the children of the Revolutionary fathers crossed the mountains to the west, they carried with them the traditions of their forebears. They acquired land for homes, and home-building was one of the factors that gave them durable lives. They worked hard to clear the soil and to prepare it for wheat and corn. There was much severe labor combined with hardship and exposure. Roads and bridges were built, cities were established, which brought love and freedom, and the democratization of society. This raised labor to dignity and self-respect and brought happiness and the spirit of altruism. In western New York and in Ohio there were many sects—Baptists, Methodists, Campbellites, Presbyterians, Catholics, and many other religious groups which were forces on the frontier of that early period of the nineteenth century, and the religious influence of the people together with the conquest of the land furnished the forces that dominated American society. The multiplicity of sects did not imply a lack of religious fervor, for in the frontier settlements, there were Bibles in most of the homes of the pioneers.

That there sprang up many differences of opinion on the religious teachings of the different sects was quite natural. Thomas Jefferson wrote to a friend in 1820 and said: "I hope that the genuine and simple religion of Jesus Christ may be restored, for it hath become so muffled up in mysteries that it is concealed from the vulgar eyes." In the same year, William Ellery Channing in a sermon in Baltimore had expressed somewhat similar ideas. This was the time when the Unitarians declared their independence from all sects and gave their exposition of beliefs. In 1825, Michelet wrote in his *History of the French Revolution* these words:

As long as fundamental questions remain eluded, there can be no progress, either religious or social. The world is waiting for a faith, to march forward again, to breathe and to live. But never can faith have a beginning in deceit, cunning, or to treatise of falsehood.

The year 1827 witnessed the beginning of the railroad in America; and on the rivers and the ocean, sailing vessels were to be replaced by steamboats. The friction match was sold for the first time in New York in 1828, while the sewing machine, the threshing machine, the mowing machine, the modern plow, the modern stove, and lamp were yet in the future. The old pioneer life, with the man at the head of a typical cabin-dwelling, will see new life as expressed in schools and universities, facilities for transportation, new lights for the home, new machinery for the farm. He did the heavy work, he ran the outdoor risks, he defended the frontier against the Indians. But his hazards were lighter than those of the woman, whose interminable labors in the little cabin made her cook and seamstress, teacher and doctor; and with regularity, childbirth came, that she might enlarge the population, although mortality was high among children.

The year 1830 was an auspicious time for the world to be awakened to a knowledge of the living God. A new era had come, for the people were beginning to widen their intellectual horizons and were helping to lay the foundations of a finer and deeper culture. They were looking for new goals of endeavor, they were being inspired with more varied and higher ideals.

A new day was approaching to shed its light upon America and to encircle the globe. A conviction was deepening that the world needed the word of God from heaven. Life had become impoverished primarily because there was no

(Concluded on page 811)



## Melchizedek Priesthood

(Concluded from page 809)

- d. Sent to those who love the Lord and purify themselves (D. & C. 76:116)
- e. Sent to enlighten the humble and contrite (D. & C. 136:33)
- f. He gives unto the Saints knowledge (D. & C. 121:26)
- g. The spirit of revelation (D. & C. 8:2-3, cf. 9:8-9)
- h. Saints receive it after faith, repentance and baptism (149)
- i. Has no other effect than pure intelligence
  - (1) Powerful in expanding the mind
  - (2) Enlightening the understanding
  - (3) Storing the intellect with present knowledge.
- j. Effect of bestowal upon one not of literal seed of Abraham (150)
  - (1) Purges out the old blood, and makes him actually of the seed of Abraham
  - (2) A new creation by the Holy Ghost

### Discuss:

1. Explain that the "Holy Ghost has no other effect than pure intelligence."

## LESSON 43

### THE SECOND COMFORTER

2. The Second Comforter (150-151; John 14:15-18, 21, 23)
  - a. Given to those who after baptism and confirmation live by every word of God (150)
  - b. Given to those the Lord has thoroughly proved, and found determined to serve him at all hazards (150)
  - c. The Lord will then say unto him, Son, thou shalt be exalted
  - d. His calling and election made sure
  - e. The Second Comforter, the Lord Jesus Christ Himself, will attend him, or appear unto him from time to time
  - f. He will manifest the Father unto him, and they will take up their abode with him
  - g. The Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom
  - h. He is sealed up unto eternal life (D. & C. 68:12)
  - i. Given those "who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true" (D. & C. 76:53-54)
  - j. Another Comforter, even the Holy Spirit of promise, "which other Comforter is the same that I promised unto my disciples, as recorded in the testimony of John" (D. & C. 88:3-5)
  - k. This Comforter is the promise I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the church of the first born (D. & C. 88:4-5)
3. Calling and election made sure
  - a. Until we have perfect love we are liable to fall from grace (9)
  - b. When we have perfect love we have testimony our names are sealed in the Lamb's book of life
    - (1) Then it is impossible for us to be deceived
  - c. God passes over no man's sins (189; 339)

- (1) Unconditional election of individuals not taught by the apostles
- (2) Salvation only through obedience to the gospel
- (3) All men have power to resist the devil
- d. Exhortation to make calling and election sure (298, 305)
  - (1) The more sure word of prophecy that they were sealed in the heavens
  - (2) Had the promise of eternal life in the kingdom of God (298, 301)
  - (3) An anchor to the soul, sure and steadfast, to support it in every hour of trial
  - (4) Evidence that they were joint heirs with Christ
  - (5) Climax to all other righteous attainments (305, 306)
  - (6) Hear the voice declare to you, you have a part and lot in that kingdom (306; Cf. II Peter 1: 17-19)
- (4) To teach from the scriptures (D. & C. 42:12)
- (5) Crying repentance saying: Save yourselves and come out of the fire (36:5-6)
- (6) To seek to increase faith in the earth (1:21, 23)
- c. First to gentiles, then to the Jews (107:35; 112:21)
  - (1) The Twelve hold keys to open the door by the proclamation of the gospel
    - (a) To travel and preach among the gentiles
    - (b) To unlock the door of the kingdom of heaven among all nations (74)
  - (2) Elders sent to all nations, islands of the sea, foreign lands
    - (a) First to the gentiles, then to the Jews (133:8, 37)
    - (b) To carry glad tidings of great joy to all people (48)
    - (c) To invite all men everywhere to become heirs of salvation (77)
    - (d) Encourage inhabitants to gather and build holy city unto the Lord (86)

### Discuss:

1. Show that receiving the Second Comforter, being sealed by the Holy Spirit of promise, and having your calling and election made sure are synonymous.
2. Can an unworthy person ever receive the "more sure word of prophecy" that he shall obtain eternal life?
3. Emphasize the conditions laid down of "living by every word of God" and of overcoming "by faith." Cf. D. & C. 130: 20-21.

## LESSON 44

### MISSIONARY WORK AND MISSIONARIES

Read *Teachings of the Prophet Joseph Smith*, pp. 43, 48, 74, 77, 86-87, 112, 156, 174, 178-179, 292; D. & C. 1:4, 17, 21-23, 26-28, 35-36; 34:9; 36:5-6; 42:6, 12; 43:15-16; 52:34; 60:13; 75:3, 5, 21; 84:80-90; 88: 81, 84; 107:35; 112:21; 118:3; 133:8, 37.

1. The gospel to be preached to all nations (365; D. & C. Sec. 1)
  - a. A day of warning to all people (D. & C. 1:4)
    - (1) "By the mouths of my disciples, whom I have chosen"
    - (2) Commanded to proclaim commandments to the world
    - (3) That they may escape calamities to come (v. 17)
    - (4) God wills that all men shall know peace shall be taken from the earth, and the devil shall have power over his own dominion (v. 35)
    - (5) The Lord to come down in judgment upon the world (v. 36)
    - (6) Every man warned should warn his neighbor (D. & C. 88:81)
    - (7) Labors and warning voice to be unto the head of the household (86)
    - (8) Servants of God will not have gone over the nations of the gentiles until the destroying angel will commence to waste inhabitants of the earth (87)
  - b. First principles to be taught
    - (1) Elders sent into world to preach repentance and baptism (292)
    - (2) To declare the first principles and let mysteries alone
    - (3) Should never meddle with visions of beasts and subjects they do not understand

### Discuss:

1. Why does missionary labor bring such great joy to the missionary who is faithful and diligent?

## The Work of the Seventy

(Concluded from page 810)

direct, spiritual ideal. The need was felt for a purpose which would release capacities and guide the people toward a new goal of endeavor. "As in this day, so it was a century ago, the people had "An American Dream." James Truslow Adams in his *Epic of America* has pointed out that in the development of the physical resources of our country, "there has been an idealistic striving which, however obscured, is still the distinctive note and the contribution of our nation to human progress. It is the ideal of the more abundant life, of realizing life in its largest possibilities." Fresh spiritual energies were to be released and a "living belief" from the throne of God was to be given to one chosen to be His prophet.

### QUESTIONS AND TOPICS FOR DISCUSSION

(Any good American History will be useful)

1. Discuss the first sentence of this lesson concerning the Declaration of Independence and the Constitution of the United States.
2. What were some of the beliefs of the Puritans and the Quakers? When did they first come to America?
3. What were some of the forces that brought about strong characteristics of the American pioneers?
4. What were some of the most noted religious sects of early day America?
5. What did Thomas Jefferson mean when he spoke of the religious sects of America as he did?
6. What were some of the new inventions in America about 1830 and after?
7. What have you been mostly impressed with in this lesson?

# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY JANUARY, 1943

### Text: HOW TO WIN BOYS

#### Chapter 1: Fishers of Boys

#### Quotations from the Text:

1. Many in the Church have passed up the thrill of winning a boy. And the exciting truth is that boys want to be "landed."
2. The average boy is anxiously waiting for you to come and get him.
3. Think how the children crowded around the Christ! And every teacher and Church leader, who is human and can forget himself and who speaks the language of youth and has hope in his soul and spring in his heart, will draw boys to him as certainly as Jesus did.
4. When we assay to go into the boy world, we must be true citizens of his world. We must think his thoughts with him.
5. We live in an Eye Age.
6. The fishers of boys . . . must uncover in a boys' class the future leadership of the Church. Leadership must be first found and then guided.
7. The fishers of boys have a golden opportunity, more precious than the jewels in the crown of any earthly ruler. For such a fisher may teach not only the Christian art of giving and the useful art of leading, but may become . . .

#### Another of the builders

That keep building men for God!

8. Ours is a marvelous work. Ours is a work fraught with many joys. The boys are waiting. Some are struggling, some drifting, floating. Will you join in and become, God helping you, fishers of boys?

#### Helps for the Class Leader:

1. What are the various agencies established by the Church to be employed in fishing for boys?
2. Discuss the power of example on the part of fishers of boys.
3. Demonstrate the spelling of "cooperation" in two letters (WE) and show how this would be applied to the leader and the boy.
4. Draw two circles on the blackboard. Title one "The World of Youth" and the other "The World of Adults." Then list in each circle the characteristics of each world, and discuss with the class. If we are to be successful in teaching boys, we must be acquainted with their world and know how to become citizens thereof.
5. Itemize on the board a long list of good bait to be used in fishing for boys. Example: A deep sense of spirituality, enthusiasm, the boys' point of view, humor, recreation, etc. Add as many more as possible, and discuss with the class.

## The Aaronic Priesthood Program for 1943

### New Quorum Roll and Record Book Introduced

IN the July 1942, issue of *Progress of the Church*, the Presiding Bishopric announced the combination of the former Aaronic Priesthood committee meeting and the Aaronic Priesthood extension plan meeting held separately each month. These two meetings are to be held as one in the future. The recommendation is that this meeting be held on or before the seventh of each month. In connection with the publication of this information there were other instructions given, most of which will maintain throughout the new year.

The changes here announced will become effective January 1, 1943. It would be well in the meantime to prepare and make such adjustments as are necessary

in contemplation of these changes, so that there will be no delay or lost motion when the program becomes effective.

#### WARD BOY LEADERSHIP COMMITTEE

The designation "Ward Aaronic Priesthood Committee" is to be changed to "Ward Boy Leadership Committee." The personnel of the committee will include the ward bishopric, general and assistant secretaries, quorum advisers to the deacons, teachers, priests: Sunday School teachers of Junior, Advanced Junior, Senior, Advanced Senior, and the Gospel Message classes; Y. M. M. I. A. M Men leader, Senior Scout leader, assistant Senior Scout leader, Senior Scout Troop committee-men, Scout Master, assistant Scout Master, and Scout Troop committee-men.

#### GENERAL SECRETARY

The chairman of the Ward Aaronic Priesthood committee is to be designated as general secretary to the Ward Boy Leadership committee. This is not a new position, but merely a change in official designation. The general secretary will have precisely the same duties as he formerly had under the title "Chairman of the Ward Aaronic Priesthood Committee."

In a meeting with the Melchizedek Priesthood committee of the Council of the Twelve and the Presiding Bishopric, it was unanimously felt that any title or designation which implies the authority to act in an official capacity in Aaronic Priesthood matters should be avoided. The ward bishopric is the presidency of the Aaronic Priesthood, and, as such, have the full authority and responsibility for directing the affairs of the deacons, teachers, and priests in the various wards. This authority cannot be delegated to any other person or persons.

This does not minimize the need for a high-class boy leader as the general secretary to the Ward Boy Leadership committee. By the very nature of the many responsibilities of the ward bishopric, it is impossible for them to care for all the details in connection with the Aaronic Priesthood program. They should have a competent boy leader who has all of the details in his care, and who is able at all times to assist the ward bishopric in the promotion of the entire program. May we repeat again, the general secretary is not a new position, but merely a new title to

## WARD BOY LEADERSHIP TRAINING TO BEGIN JANUARY, 1943

AFTER an extensive search among the best books available in the field of boy leadership, we have decided upon the text, *How to Win Boys*, by Dr. Roscoe Gilmore Stott. Though not of our faith, the author has a most striking point of view paralleling our own ideas on boy leadership.

Dr. Stott has had years of college training for this rich field of service, which has been climaxed by additional years of practical experience as a leader of boys. His book is unique and outstanding in many respects, but primarily because it is devoid of theory. It is as practical and timely as this week's calendar.

Copies of the text may be obtained at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, at \$1.00 per copy, postpaid.

Class leaders should carefully study the chapter suggested each month and present the material as he may desire. The text is so full of ideas and timely instruction as to require the best possible preparation to avoid the all-too-frequent mistake of spending the time allotted in non-essentials. It is felt that, for the most part, supplementary material is unnecessary and impractical for use in the short period allotted to leadership training in the monthly Ward Boy Leadership Committee meeting.

"Helps for the Class Leader" will be provided with each outline. These will encourage class discussion, which should produce much valuable help to all concerned.



be applied to the former ward chairman of the Aaronic Priesthood committee, with the same responsibilities as a special assistant to the ward bishopric.

Wards having appointed a secretary of the former Ward Aaronic Priesthood committee should now designate such officer as assistant secretary to the Ward Boy Leadership committee. In small wards, the appointment of an assistant secretary may be unnecessary. This is left to the judgment and discretion of the ward bishopric. Undoubtedly, large wards will find it necessary to appoint such officer in order to avoid loading the general secretary with too much responsibility.

#### STAKE AARONIC PRIESTHOOD COMMITTEE ORGANIZATION

At the suggestion of the Melchizedek Priesthood committee of the Council

of the Twelve, and agreed upon by the Presiding Bishopric, stake presidencies will be asked for only one member of the high council to serve on the stake Aaronic Priesthood committee, instead of three, as in past. It is recommended that the one high councilman be appointed to serve as chairman of the committee.

The reason for this change is that this would leave more members of the high council for appointment by the stake presidencies to other work which may now be neglected because so many high councilmen are serving on the stake Aaronic Priesthood committee.

This suggestion does not imply that stake presidencies are now under the necessity of releasing high councilmen in addition to the stake chairman, who may now be serving as members of the stake Aaronic Priesthood committee, unless they feel that the need for their

services in other stake capacities makes the change advisable.

#### COMMITTEES FOR ADULT MEMBERS OF THE AARONIC PRIESTHOOD

Any reference to the adult members of the Aaronic Priesthood should be made hereafter not as "Adult Aaronics" or "Adult Aaronic Priesthood Members," but as adult members of the Aaronic Priesthood. Stake and ward adult Aaronic Priesthood committees are to be designated in the future as stake and ward committees for the adult members of the Aaronic Priesthood.

The reason for this change is that the use of the term adult Aaronic Priesthood implies that there are two Aaronic Priesthoods, one for young men under twenty-one and another for men over twenty-one who are not yet ordained to the Melchizedek Priesthood. This, of course, is in error, making this change advisable and most appropriate.

There is to be no change in the personnel of the stake and ward committees for adult members of the Aaronic Priesthood. The stake committee will be headed by a chairman chosen from the high council, with two associates and a secretary chosen at large. The ward committee will have a chairman, a secretary, and as many members as may be necessary in the judgment of the ward bishopric for the promotion of the work among the adult members of the Aaronic Priesthood.

#### NEW QUORUM ROLL AND RECORD BOOK TO REPLACE EXTENSION PLAN CARD

The introduction of a new quorum roll and record book will eliminate the Aaronic Priesthood extension plan individual record card. Wards now using the extension plan card will continue to do so until the first of the year, when this system will give way to the use of the new quorum roll and record book. Wards not using the extension plan card now need not worry about it any more.

The new roll book will be made up of four sections as follows: *Section One* provides for the listing of all young men of quorum ages who do not hold the Priesthood. *Section Two* is the regular quorum roll, with a provision for the ward bishopric to make assignments to committee members to visit inactive young men, recording such assignments and whether or not they were subsequently filled. *Section Three* is a monthly summary of all Aaronic Priesthood activities looking forward to the making of the monthly Ward Boy Leadership committee report. At the end of the year the twelve monthly summaries may be computed into an annual summary, which will constitute the basis for the annual Aaronic Priesthood report. *Section Four* provides for a minute of each quorum meeting held.

#### FORTY-SIX DEACONS HAVE ONE HUNDRED PERCENT TITHING AND WORD OF WISDOM RECORD



FIRST, SECOND, AND THIRD QUORUMS OF DEACONS, LeGRAND WARD, BONNEVILLE STAKE

The forty-six deacons pictured above have established a most outstanding and unusual record in the payment of tithing and observance of the Word of Wisdom. Without exception each deacon's name is recorded on the Honor Tithing Record for 1942 on display in the photograph.

In addition to the one hundred percent tithing record, each young man has personally certified to Bishop Harry W. Madsen that he does not use tobacco, intoxicating drinks, tea or coffee.

All three quorums will qualify for the Standard Quorum Award for 1942.

Bishop Madsen writes: "It has been my pleasure to visit each of the deacons in his home many times during the year. I have always had the finest support from the parents in plans for the welfare of their sons."

When asked why he was not in the photograph with his boys he replied, "In one way or another I am in the photograph in forty-six positions." This is a challenging thought for Aaronic Priesthood leadership throughout the Church. Bishop Madsen had been the leader of these young men for two or three years before being recently appointed ward bishop.

Quorum presidencies at the present time are: First Quorum—Robert Jespersen, president, with John Gale and Robert Gandre as counselors, and Scott Bennett, secretary; Second Quorum—Gary Horrecks, president, with Robert Gilbert and Ronald Maxfield as counselors, and Marvin Johnson, secretary; Third Quorum—Darwin Barker, president, with David Hogan and Jerry Izatt as counselors, and Fred Paget, secretary.

# Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## THE AARONIC PRIESTHOOD

*Thirty-third in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."*

On January 30th, 1841, President Joseph Smith was elected Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, "to hold the office during life," and his "successors to be the First Presidency of the Church." On the first of March of that year, Nauvoo was divided into four wards, presided over severally by Bishops N. K. Whitney, George Miller, Isaac Higbee and Vinson Knight. The same month these Bishops organized the Lesser Priesthood of Nauvoo, as follows: Samuel Rolfe was made president of the Priests' quorum, with Stephen Markham and Hezekiah Peck as his counselors; Elisha Everrett, president of the Teachers' quorum, with James Hendricks and James W. Huntsman as counselors; and Phineas R. Bird, president of the Deacons' quorum, with David Wood and William W. Lane for counselors.

On the sixth of April following, at the laying of the corner stones of the Nauvoo Temple, the northeast stone was laid by the Aaronic Priesthood, and the benediction thereon pronounced by Bishop Newel K. Whitney.

The city of Nauvoo was growing so rapidly, that it became necessary to again subdivide it into wards, and increase the number of its bishops. Accordingly, on the twentieth of August, 1842, by resolution of the High Council, the city was divided into ten wards, and the following brethren, in addition to those already in office, were called and ordained to the Bishopric: Samuel H. Smith, to succeed Bishop Vinson Knight, deceased; Tarleton Lewis, Bishop of the Fourth Ward; John Murdock, Fifth Ward; Daniel Carns, Sixth Ward; Jacob Foutz, Eighth Ward; Jonathan H. Hale, Ninth Ward; Hezekiah Peck, Tenth Ward. Outside the city, three other wards were created, and David Evans, Israel Calkins and William W. Spencer made Bishops over the same.

After the martyrdom of the Prophet and Patriarch, at the Conference of the Church in October, 1844, the following action affecting the Bishopric was taken: "Elder H. C. Kimball moved that N. K. Whitney stand as our first Bishop in the Church of Jesus Christ of Latter-day Saints. Carried unanimously. Moved and seconded that George Miller stand as second bishop. Carried unanimously." The same year Bishops Whitney and Miller were made acting Trustee-in-Trust for the Church, and acted in that capacity, the latter until he apostatized, three or four years later, and the former until his death, in the year 1850. Another change in the Bishopric, made soon after the Prophet's death, was the appointment of Edward Hunter as bishop of the Fifth Ward of Nauvoo, an office he continued to hold until the exodus of the Saints from Illinois in 1846.

(To be continued)

## WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (D. & C. 84:106, 107)

### SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
  - a. With your neighbors and associates?
  - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
  - a. As a member  
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
  - b. As an officer  
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

## Ward Teachers' Message, January, 1943

### CHOOSE YOU THIS DAY

THERE is something in the New Year which seems to suggest that we cast off the fetters of sin and error and reach again for the joy of a righteous heart.

The New Year is reassuring—it is new and clean. We hesitate to smear its unstained pages with acts unbefitting to its suggested purity. If only this righteous restraint could impose itself upon our conduct throughout the entire year, and extend its purifying influence into the whole of life, what a joy life would be, individually and collectively.

We make resolutions looking to reformation. These are good, but impotent, unless supported by the sustaining influence of an unqualified determination to live more closely by the word of God.

"... Choose you this day whom ye will serve; . . ." challenged the ancient prophet Joshua. (Joshua 24:15) There can be no spirit of compromise or indecision in the would-be Christian heart. We serve either 'God or mammon.' Every thought, word, and act bears infallible witness of our choice. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Luke 16:13)

Perhaps, not during the one hundred twelve years of the existence of the Church upon the earth in these last days has there been a greater necessity for the Latter-day Saints to live unreservedly "... by every word that proceedeth out of the mouth of God." (Matt. 4:4) We are truly on parade. The eyes of the world are upon us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

Throughout the new year, and life, let us resolve, with Joshua, that "... as for me and my house, we will serve the Lord."



## ANTHEM BOOK

ACCORDING to the promise made a month ago on this page, the general music committee of the Church, Tracy Y. Cannon, chairman, is now announcing two interesting music projects. The first of these is a new collection of easy anthems for ward choirs, entitled *Chapel Anthems*; and the second is an illustrated course of lessons for choir directors and organists, recorded upon a set of seven phonograph disks. These recordings are supplementary to *Chapel Anthems*. The entire anthem collection is used to illustrate the recorded lessons.

There are eight choral numbers in *Chapel Anthems*. These numbers have been selected and arranged especially for ward choirs. They are neither new nor difficult. They are all melodious in character, and have proved their worth by a successful use by large and small choirs over a period of many years. Their value is assured.

These eight numbers will, when sung in their entirety, form a complete, balanced, devotional program. The real objective of choir leaders should be to learn these eight anthems, and to present them as a complete program during some one Sunday service. An address entitled "Music and Worship" is available upon request from the general music committee. This can be read or used as an outline by a speaker in the middle of the program. It is suggested that the address be approximately fifteen minutes in length, so that the entire choir program, together with the address and preceding sacramental service will be about one and a half hours in length. The organ voluntaries for service should be the ones discussed in the lessons for organists. After a presentation of this choral service, the numbers may constitute the major part of the choir repertoire for the church services during the year. The suggested order of the program is as follows:

## NEW PROJECTS FOR CHURCH MUSICIANS

By Alexander Schreiner  
Tabernacle Organist and  
Member Church Music Committee

Organ prelude:  
"A Mighty Fortress" .....Luther  
Sacramental music:  
"Prayer" .....Beethoven  
"Behold, the Great Redeemer" .....Careless-Schreiner

Choir numbers:  
"Great God, To Thee" .....Kimball  
"Lovely Appear," from *Redemption* .....Gounod  
"Hosanna" (Moravian Hymn Tune) .....Arr. by Lorin F. Wheelwright  
"O Lord Most Holy" .....Franck

An Address:  
"Music and Worship"

Choir numbers:  
"Praise Ye the Lord Our God" .....Saint-Saens  
"The Crusader's Hymn" .....Arr. by J. S. Cornwall  
"The Earth Was Shrouded" .....Mozart-Sterns  
"Break Forth Into Joy" .....Barbry

Organ postlude:  
"A Mighty Fortress" .....Luther

### RECORDED LESSONS

The set of phonograph records consists of seven disks, six of which contain recorded lessons in choir technique on the numbers in *Chapel Anthems*. These lessons were prepared and recorded by J. Spencer Cornwall, with a special recording choir of thirty voices and reed organ accompaniment. The seventh disk is devoted to lessons for organists on sacramental music, preludes and postludes as played on a reed organ. These organ lessons were prepared and recorded by Alexander Schreiner.

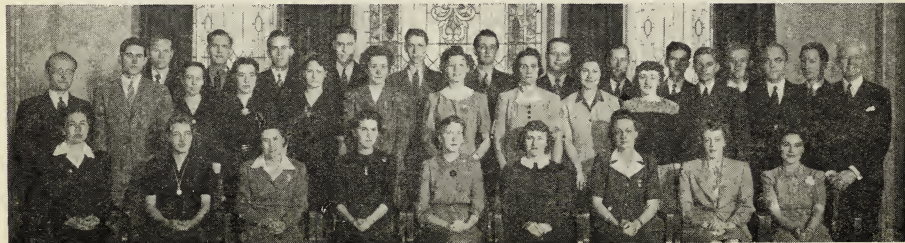
The recording choir was organized a year ago, and has worked painstakingly and patiently to make these records. The choir members were not selected on a basis of any special musical training. Their training corresponds approximately to that possessed by singers in most wards. They were willing volunteers, just as choir members everywhere are expected to be.

The usual problems confronting a choir director were also present here. For instance, due to war conditions, the turn-over of choir membership was vexing. Also, the usual difficulty of securing good tonal balance was aggravated in this instance, because of requirements of the microphone. Finally, the mechanical problems of recording at times seemed insurmountable, but they were patiently solved by Stanley Rees, expert sound technician. Some numbers were recorded many times. They are offered not as examples of perfection, but as a demonstration of a procedure of work with a volunteer choir.

These records are playable on any home phonograph. They are intended to be studied in private by directors and organists. After this private study, they may, with profit, also be heard by the members of the choir. It is hoped that they will be helpful and inspirational to music workers throughout the Church. The general music committee will welcome comments, suggestions or appreciations from anyone concerning these recorded lessons.

The new anthem book (\$4.20 per dozen, postpaid) and the recordings (\$10.00 per set, postpaid) will be ready for distribution in January 1943. All orders, accompanied by remittance, should be sent to General Music Committee, 200 North Main Street, Salt Lake City, Utah. The recordings are to be ordered and paid for by the stake, and loaned to the ward musicians. A set of records will be available for each stake. However, additional sets may be had by anyone upon order.

The recording choir representative of typical ward singing groups which was used to prepare one of the important new projects for Church musicians now being inaugurated.



# Mutual Messages

## Executives

### What the Reports Show

IN these days when direct contact with wards and stakes is so limited, written reports are doubly important, for only in this way can the efficacy of a planned program be measured. When a ward or stake does not send the figures for their enrollment and activities, the picture of the entire Church M.I.A. is distorted.

The interest of a Churchwide report is shown in the following highlights from the Y.W.M.I.A. annual report for 1941-42. This report included all but five of the 144 stakes and fifteen of the missions.

#### HIGHLIGHTS FROM THE Y.W.M.I.A. ANNUAL REPORT FOR 1941-1942

Membership	Stake	Missions	Total
Stake boards	1,804		1,804
Ward boards	13,454	1,116	14,570
Special Interest	13,773	1,466	15,239
Gleaners	12,908	1,292	14,200
Juniors	10,714	448	11,162
Bee-Hive Girls	19,308	584	19,892

76,867

#### Number of 1941-42 Reading Course Books in Stake and Ward Libraries

Lincoln, Man of God	190
The Latter-day Prophet	163
This Is Freedom	197
Pioneer Stories	266
The Blue Willow	139
All the Days Were Antonias	118
The Yearling	165
Healthful Living	175
For Thy My Glory	110
Cumorah's Gold Bible	73
Brigham Young, the Colonizer	145

Note: Many wards and stakes reported that a complete set was available in the public library. No count was made of these reports.

#### Assemblies

24,043 outlined assemblies conducted. 138,664 participants.

#### Choruses

Male—148; Ladies—446; Mixed—220. Participants—8,784; Operas—15.

#### Plays

Three Acts

performances

It Shall Keep Thee	43
The Barratts	31
Seven Keys to Baldpate	7
Miscellaneous	38

#### One Act

Glamor in the Poconos	246
Road Into the Sun	48
Ambition	125
Courage Mr. Green	208
Christmas Destiny	144
A Party Dress for Patty	179
Grandma Pulls the String	415

816



### Christmas Greetings



WHEN nearly every family in the land has a dear one in the armed forces, many of them facing immediate danger, it is not with the ordinary cheeriness that we can wish our friends and M. I. A. workers the usual Christmas greetings. We do, however, desire to express our love for the great body of men and women who are unselfishly giving time and thought to this great work of saving souls in the hereafter and making life more beautiful in the present. The world needs you and your kind. Just what you do and stand for will save civilization. The Righteous One, whose birth we celebrate, loves the work of light, knowledge, sweet fellowship, and devotion to upright conduct which it is your high privilege to exemplify and cultivate among the young people of the Church.

Gray, L. Mow  
Hoffman  
Burtin, A. Parnsworth  
Lucy G. Cannon  
Helen S. Williams  
Verna W. Goddard

A Very Grammatical Family ..... 114  
Miscellaneous ..... 1,812

16,627 persons participated in plays.

#### Story and Speech

Story—9,363 public presentations  
Speech—27,516 public presentations

#### Dance

7,188 dance instruction periods (ward and stake basis)  
Gold and Green Balls—118 on stake basis;  
188 on ward and branch basis  
383 stake dances; 5,649 ward dances (other than Gold and Green Balls)

#### Festivals

Music	31
Dance	25
Drama	33
Ward Honor days	800
Stake Honor days	20

#### Departments Stake Basis Ward Basis

Special		
Interest	102 parties	1404 parties
M Men		
Gleaner	81 banquets	180 banquets
Juniors		
Explorers	17 parties	1281 parties
Junior		
Festivals	43	123
Bee-Hive		
Swarm Days	54	256

The 1942-43 annual report for the M.I.A., which will become due on September 15, 1943, will include both the summers of 1942 and 1943 because the official M.I.A. year begins for the first time on September 1st, rather than June 1st. This means that stake secretaries must save the reports for fifteen months in case a ward secretary is unable for some reason to complete the ward annual report. Both ward and stake monthly reports should be thus

preserved, and in the report pads two copies for each month will be found in order that this may be done.

### Keep Liquor from Soldiers

THE executives are generally acquainted, we believe, with the effort of the general committee for the non-use of liquor and tobacco to secure the passage of S-860 to outlaw the sale of liquor in and near army camps. All M.I.A. officers should be earnestly in favor of such a bill and do what is possible to secure its passage. Petitions have been passed as a project of the Special Interest groups in some stakes. It would be helpful if every officer should write letters to his senators and representatives in Congress and induce others to do the same, advocating the passage of such legislation. The need for it will be especially great with the drafting of the eighteen and nineteen year old boys. Evil influences at Washington are at work to prevent such legislation.

### The Cultural Arts

#### Drama

IN December there should be an evening of drama for the entertainment of the ward. It is suggested that three one-act plays may be presented. An alternative might well be a three-act play. Unless there is a special reason for it, these should be chosen from the Book of Plays—1942-43.

In some places it may be desirable to get the ward to turn out to see plays that have already been presented in



the assemblies. Many of the ward members may not have seen them, and in any case, a good play may be seen twice with pleasure.

The booklet, *Theatre Arts*, by Dr. T. Earl Pardoe, is finding a ready market since its publication at the beginning of the season. This useful little handbook should be in the hands of everyone who directs a play, acts in a play, helps with props, scenery, or lighting of a play, or sees a play. Better drama will result in any ward where several copies are purchased and read.

#### Dance

THE holiday season is appropriate for dancing parties. Not only is the mood right for such delightful activities, but there is time from school and work for them. Dance managers and instructors will be busy helping the Explorer-Junior committees prepare their dance, in which they act as hosts for the ward members, on the evening of Tuesday, December 22nd. They will also supervise the New Year's eve party, Thursday, December 31st.

The young people will prepare the program for the Explorer-Junior dance, but the dance committee will be responsible for that of New Year's eve. Let it be one that will leave a sweet taste for the old year, 1942, with all who attend.

#### Speech

DIRECTORS of speech have during the year the responsibility of preparing one lesson for presentation before each department. On December 8, they go into the Junior class and in cooperation with the leader of that body give the girls a new feeling for words and a new appreciation of the art of communicating thought.

If everybody else forgets it, speech director, you remember it and bring it before the officers of the organization. It is inconceivable that a class leader would object to your help, but it is not difficult to think that he or she might forget.

There is an abundance of suggestions as to material and methods in the manual for executives and community activity committees and in *Thy Speech Bewrayeth Thee*. The important thing is that preparation be made with the leader of the department and with such students as you may wish to use in panels or other methods long before the evening of the class.

There is no time like long winter evenings for story telling. This, one of the very earliest of the arts and the mother of many of them, should be used to develop our talents, improve our vocal expression, convey information, stir the emotions, pass time delightfully, inspire admiration for the great characters of the past, and promote faith in the hearts of those who love to listen to the strange handdealings of God with His children.

#### Music

THE best antidote for sadness is music, especially one's own singing. The Latter-day Saints have had the reputation of singing "gripping" hymns that stir the hearts of listeners and sometimes convert them.

There are still enough men to form choruses and small singing groups, but most of the singing of Zion will have to be done by the women, old and young. It is noticeable that the music program as given in the back part of the manual for executives and community activity committees contains three times as many chorus numbers for girls' voices as for men's.

Sing, young men and young women, to drive sadness away. Sing to encourage others who do not use this beautiful art. Sing songs of love for the dear absent ones. Sing to strengthen the courage of a great people engaged in a mighty struggle. Sing to clear our hearts for the just and inspired peace for which we strive.

#### Special Visiting Committee

IN the *Leader* for October considerable space was devoted to the appointment of a special committee to visit members of the Church from other places. This could well be called the hospitality committee, as its objective is to make all comers into the ward welcome to our recreation and Church functions.

Young people frequently move to larger centers to obtain employment in war industries or other work and fail to transfer their recommendations thinking that their stay may not be long. A friendly visit may bring them into Church association and help them remember their standards and covenants at a time when many opposing influences may be attacking them.

In every ward, therefore, where there are new members coming in to obtain work, the special committee consisting of the presidents of the two organizations together with such others as they may choose should be at work, with the consent of the bishop, in looking for those who need their interesting invitation.

#### Senior Scout Committee

THE general board of the Y.M.M.I.A. has approved a change of the name, Explorer committee to Senior Scout committee. This committee in the future will consider the welfare of all Latter-day Saint young men fifteen to seventeen years of age inclusive. Naturally it will promote the Explorer program as in the past, knowing that this is more adaptable to the greatest number of our L.D.S. Scouts and their leaders, but it will also look after the boys if they choose some other form of Scouting.

The Explorers have primarily a land

program. Camping expeditions and service offer an opportunity for almost any phase of activity interesting to youth of this age. The regular merit badge work is largely done. Meetings are conducted to a great extent through parliamentary procedure and every individual is accorded an opportunity to participate to the fullest extent in all discussions and activities.

The Senior committee will serve Sea Scout units organized according to the policy already defined by the general board. There have been successful Sea Scout ships operating for many years by L.D.S. sponsorship, and hundreds of boys have received special training through Sea Scouting which they have found of great value.

This committee will also give general direction and helpful suggestions to any program which may help the young man at this critical period of his life, such as the new program for Air Scouting. Air Scouts have the opportunity to learn aviation essentials without actually flying.

Then there is the third and very important new work that the Senior Scout committee will do. It is to encourage boys who have become fifteen years of age in wards where there is no unit of organized Senior Scouts to continue with their troop with the rating of Senior Scout, taking more merit badges and supporting the troop, especially its younger members, by their experience and greater knowledge of Scouting. The new policy will make such a boy feel himself as much a part of the Senior group as if he were an Explorer, a Sea Scout, or member of an Air Squadron.

#### Reminder

CALL to the attention of the bishop that the Explorer troop committee, and the Explorer leader are anxious to do their full part in the Boy Leadership committee meeting each month, and desire the opportunity afterward to hold a troop committee meeting while the members of the bishopric are holding a session with the leaders of the Aaronic Priesthood.

#### Emigration Stake Y. W. M. I. A. Leases Site for New Clubhouse

A LEASE under which the Young Women's Mutual Improvement Association of Emigration Stake was granted approximately one acre of ground in Lindsay Gardens on Salt Lake City's northeast bench, was granted October 28, by the city commission.

The lease requires the construction of the clubhouse within two years after the termination of the war, with the structure not to cost less than fifteen hundred dollars. The twenty-five-year lease calls for an annual rental of one dollar.

(Continued on page 818)

(Continued from page 817)

# Special Interest

## Recruiting New Members

WHATEVER can be done right now to interest new members in this group should be done. Urge the manual counselors, and all class members to search for recruits. With the gasoline rationing and tire shortage, we are going to need to find better ways of entertaining ourselves nearer home. And by carefully organizing, we can find much more fun nearby. In the early days of the Church, the joy lay in the neighborliness which each felt for the other. Today we have the opportunity for renewing this same spirit.

One ward last year did a nice thing in its Special Interest group. It organized for speech acts among the older members of this age. Using the theme as the basis for their activity, they organized a definite monthly program:

- 1st Tuesday: Lecture (guest speaker)
- 2nd Tuesday: Lesson material and instruction
- 3rd Tuesday: Class members' participation
- 4th Tuesday: Projects and social

This plan was given to the class members to carry in their pockets or their purses as a constant reminder of the calendar. The work was effective, and the group grew steadily from the opening night until the close of Mutual.

Special Interest means just that—and wise leaders will capitalize on it.

# M Men-Gleaners

## Note to Gleaner Leaders

ONE of the greatest opportunities offered you as Gleaner leaders is the Golden Gleaner plan. Are you well acquainted with it? We suggest you invite a "Golden Gleaner Girl" into your class and give her a few moments to tell of her own pride and happiness and the development she has noted in her own personality through being a Golden Gleaner. If she has a pin, have her show it to the girls, explaining that it is an insignia of her code of living.

Perhaps it will be well to read the notes following this paragraph in class. It may help to inspire the girls to make a special effort to grow and achieve while the M Men are away in service. And never lose sight of the fact that the enthusiasm of the leader is contagious—so convert yourselves to the Golden Gleaner program and let your own fire penetrate the minds and hearts of your girls, for truly your own enthusiasm for M.I.A. and the Gleaners is the spirit of God within you.

## Greetings, Golden Gleaners and "All Going-To-Be's"

HAVE you heard of the teacher who told his high school students they must "learn to whistle in the dark" because blackouts, depressions, heartaches, were coming to humanity in a very short time? One student in the back of the room, asking permission to speak, said: "We may need to whistle in the dark, but we must learn the tune while it's light."

So, Gleaners, obtain a copy of the Golden Gleaner requirements and application blank now (they are furnished by the general board free of charge, and may be obtained either through your stake supervisor or by your ward Gleaner leader writing direct to the general board office); study them carefully, then dare yourselves to do the work required, honestly and well. If you have been a Gleaner for a season or two, it will be more than surprising to you how many of the requirements you will have already filled. It will be a lot of fun, too, in obtaining signatures and renewing acquaintances with teachers and friends whom you will contact while calling and writing letters. If you are one of our welcome new Gleaners this year, resolve now to work toward the ultimate goal of Golden Gleanerhood. Keep ever in mind that it is individual growth by effort that counts rather than the name or the honor of wearing the Golden Gleaner pin. If you must some day "whistle in the dark," learn one sweet tune while it's light by becoming Golden Gleaners.

Following is a list of Golden Gleaners as of December, 1942. If your name is not there, we're hoping soon to add it to the list.

Alpine—Mildred Greenwood  
Bear Lake—Shirley V. Howell, Emma V. Payne  
Bear River—Rhea Hepler  
Big Cottonwood—Lucy Andrus, Maxine Andrus, Claire Bolton, Virginia Lee Knowlton  
Big Horn—Dellah Brown, Minnie Emmett  
Bonnevile—Judith Wirthlin Parker, Ruth L. Van Cott  
Box Elder—Lillian Hayes Felt  
Carbon—Merline Gargue, Evelyn B. Snow  
Cassia—Jean C. Martindale  
Dixie—Dorothy Greer  
Deseret—Roe Ann Sampson  
East Jordan—Laura S. Wardle  
Emigration—Helen W. Larson, Eula Waldram  
Lakes  
Ensign—Nellie S. Allen, Helen H. Musser, Louise M. Young  
Garfield—Blanche Humphreys  
Grant—LaRue Lindsay, Enid Riches  
Granite—Virginia L. Cross, Winifred J. Davis, Ruth Horne, Rose Lundgren, Dean Moulton, Maurine West  
Gridley—Gwendolyn Fife  
Highland—Lulla Anderson, Audrey Marie Bowers  
Hyrum—Minette R. Carlson, MaDean Dunne  
Idaho Falls—Marie Egbert, Ruth Scott, Beth Staples, Gladys O. Williams  
Intewood—Lois Arnold, Barbara Bradeson, Ruth Fuller, Olive M. Robinson  
Kolob—LaVerla Curtis  
Lehi—Alta Christensen, Ruth Peterson, Marilyn C. Russon, Pauline Worlton  
Liberty—Virginia Cottrell, Mildred P. Elggen, Dorothy Mowrey, Leona L. Peterson, Evelyn T. Reed, Helen Blanche Short  
Long Beach—Evelyn Burnett, Mary Margaret Evans, Eileen Smith, Betha Strong, Elsie Mae Sturkie, Marianne Meibers  
Lost River—Rhea Waite  
Maricopa—Lois F. Allen, Rula Branton, Rueda Hicks, Mary L. Miller, Dorothy Morris, Sue Open-shaw, Bernardine Phelps, Madeline Staples  
Moapa—Afton T. Werner

Mount Graham—Verdy V. Wilkins  
Mount Ogden—Elita Beus, Phyllis R. Dickerson, Ruth L. Gale, Arlene King, Janet Paul, Sara M. Russell, Fern M. Saunders, Mary E. Stephens, Margaret Van de Graaf, June Ellen Waymont, Lucille B. Young, Bessie Rogers  
Naso—Lois Hill, Betty Madison, Arthella Tanner, Thelma Vest  
North Davis—Elin Onley  
North Idaho Falls—Cora Marshall  
North Sanpete—Beulah Allred, Ruth E. Osborne  
North Weber—Caroline J. Hobson, Marjorie Wimmer Schauer  
Ogden—Betty D. Baker, Florence Barker, Lois R. Belnap, Mildred Brown, Afton Budge, Wanda Carver, Eleanor Coogan, Elma C. Deemer, Kathleen Graham, Ruth Greenwood, Dolores M. Hunter, Ruth Jensen, Arlene Johns, Elizabeth Johns, Eileen Manning, Ruth M. Manning, Dorothea Moore, Beth Randall, Dorothy Rhodes, Edith A. Rickard, Anna Saunders, Lila Stallings  
Panguitch—Myrtle Riggs  
Parowan—Anne Hopkins  
Phoenix—Ethelyn Johnson, Elaine K. Jones  
Pioneer—Ella W. Adair, Louise Andrus, Agnes Burt, Lucell Davenport, Edith Graham, Nettie W. Miller, Meriam T. Rich, Mildred G. Snider  
Pocahontas—Ruth Nelson, Lola D. Wilker  
Portland—Diana Smith, Martin  
Prow—Leona Johnson, Earna Wernick  
Raft River—Rachel Ellison  
Rebur—Vola Dalling, Ardelle Hamilton, Gwen Hamilton, Blanche Henderson, Mary F. Meyers, Lu Seba Peterson, Milda Schwendiman, Marvella Steiner  
Rigby—Edwina Moss, Ellen Wheelwright  
Roosevelt—Willie Ritchie  
Sacramento—Phoebe H. Graham, Jean Haag, Afton C. Hill, Rae S. Jones, Valois G. Nelson, Ida Lorene Mason, Edith Openshaw, Eileen S. Smith  
St. Joseph—Lenore Bushman  
Salt Lake—Dorothy V. Bishop, Merna Knut, Esther Lind, Grace Olsen, Bernice D. Shea, Rene Lyman, Geraldine Swensen  
San Diego—Leonor Brown, Pauline Louise Jones, Joan Knudson  
San Fernando—Agnes P. Beidler, Claire Clinger, Arma Edmiston, Margaret Reecer, Myrtle Tolman, Dorothy Van  
San Francisco—Merial C. Lambert, Lovell Williams  
San Juan—Rosamond Hurst, Maxine Frost, Pearl F. Lewis  
Sharon—Alta Buckner, Julia Davis, Verna Harding, Lucie Marshall, Marion Michels, Margaret Nelson, Lorna Nuttall, Yvonne Perry, Ettie Rodeback, Reva Shumway  
Shelley—Lela Cox, Beryl L. Felt, Florence Hacking, Nina F. Robison  
Smithfield—Myrtle Cooper, Ludella J. Nilson, Ila Richardson  
Southlake—Nell Rogers  
South Davis—Helen Briggs, Jean Smith  
South Los Angeles—LaVerl Bennett, Cleone Gunnell, Louise G. Robinson, Pearl Youkletter  
South Sanpete—Helen Braithwaite, Ruth Carpenter, Clara Jensen, Pearl Jorgensen, Clista Larsen, Beula C. Voorhes  
Star Valley—Aleen Canning, Wilma Hoopes, Melba H. Hokanson  
Summit—Ellen R. Dunyon, Wanda M. Young  
Tooele—Geraldine Brown, Joyce Hyman, Lillian Lee, Marjorie Orme  
Uintah—Afton G. Calder, Mabel Goodrich, Irene Jackson, Dorothy Nielson, Ruth W. Robertson, Norma M. Todd, Edna McConkie  
Utah—Zelda Madson, Nola Roper, Loree Selk, Argene Vance, Margaret Woods  
Wasatch—Victoria Rashband  
Washington—Ruth Udell, Marianne Wiscomb  
Weber—Gladys Ballinger, Helen Bingham, Beth Blair, Virginia Mitchell, Ruth Read  
Wells—Aleen Oshay, Virginia Cassutt, Pauline Gardner, Rosalind Johnson, Norma Pyppe, Ruth Ryser, Fay Tingey  
West Jordan—Verna Butterfield  
Yellowstone—Coleen Hill  
California Mission—Ellen L. Bates, Ruth Ursenbach  
Southern States Mission—Nellie Bolick, Cynthia Nelson

## Patriotic Banquet Honors Men in Service

"AMERICA" was the theme of a mid-October Gleaner-M Men banquet of the Glens Ward, Uintah Stake. The two tables, which were appropriately decorated, formed a "V." Patriotic toasts and music filled the program. The proceeds from the banquet were used to send subscriptions for *The Improvement Era* to each of the sixteen boys from Glens Ward in the service.



## Gleaner Girl in Hollywood

FACING the camera in the largest group photograph in the "Interesting People" section of the September *American Magazine*, is Jean Willes of Hollywood's famous Studio Club, and member of the U.S.O. Desert Battalion. But more than that, Jean is the daughter of one of the members of the Queen Anne Ward, Seattle Stake, bishopric, and was active in Seattle Stake Gleaner affairs before a screen test took her to Hollywood.

## The M Men Leader

MANY of the M Men are holders of the Aaronic Priesthood, in the present emergency the proportion being higher than it has ever been before. The M Men leader is therefore expected to be present at the boy leadership committee meeting held each month by the bishopric of the ward. Each leader should go to his bishop and inquire as to when the meeting is to be held and offer not only to be present but to help out in any way the bishop desires.

## Explorers

### Explorer-Junior Party

EXPLORER leaders, Senior first, Senior second, and the social committee of every Explorer troop in the Church should remember the fine part of their yearly program set for December 22. In association with the Junior girls you are to give a party and act as hosts to the ward. Get the Junior girls to show you the suggested aids found, page 156, in their *Today and Tomorrow* manual. With their older brothers away, the Explorers should begin to shoulder the responsibilities of the social life of the ward.

## Juniors

### Theme Lesson

LIKE little Jack Horner's pie, December and January are filled with inviting sugar plums for the Junior girls in the form of activities.

First will come that interesting theme lesson, "Be Not Afraid," with a new theme, a new treatment and a new presentation. In fact it is two lessons in one, for the ward speech director will be the guest leader in the discussion and besides being a challenging lesson based on Joshua 1:9, it will be a model in speech.

The theme should be made a living, vital part of each girl's life. Let every

Junior girl determine to radiate courage, strength, cheerfulness and faith in God. Every month the results of world conditions are coming closer to us. Each one of us are being touched by circumstances brought about by our nation's being at war. Let each girl establish within herself a faith and creed that will help her and her associates meet whatever comes.

This will be the faith Junior girls will gain from studying and living our M.I.A. theme.

### Manual Lessons

THE manual lessons for these two months are subjects dear to the hearts of girls. On December 15 we have "Marriage," January 5, "From Friendship to Marriage," and January 19, "Dates." Together in prayerful understanding and frankness we will consider all those perplexing, intimate, little problems concerning our "Fellowship with Fellows."

### Get-Togethers

ARE plans underway for that delightful time schedule for December 22? Then it will be the Junior-Explorers' privilege to sponsor a delightful dancing party for the whole ward. Consult and plan for it with the ward dance manager. Have many committees functioning smoothly under his direction.

Another Junior-Explorer get-together full of possibilities for fun and achievement is the play to be presented January 12. Call the ward drama director in to help you do it. Let each Junior and Explorer have a part in the cast or the staging of it and make all feel their responsibility in making "Let's Make Up" an artistic presentation.

## Scouts

### The Primary's Contribution to Scouting

ABOUT the end of November the Scouts will find ready to join their troops an imposing number of graduates from the Primary. That wonderful organization releases each year about six thousand four hundred Guides. These are the boys who become ready when twelve years old to be ordained deacons and to pass their tenderfoot Scout tests. If the graduates each quarter were equal there would be one thousand six hundred new young fellows ready to be invited cordially into Scouting.

It is the Scoutmaster's obligation to go to the Primary or send some competent person to help the boys understand the requirements of Scouting and invite them into the troop. A little friendliness at this time in the boy's

life will be received with wonderful gratitude by these eager lads.

Remember, if you miss them as they come out of Primary and do not bring them immediately into your troop, you may never get them at all.

Does your bishopric hold each month the Boy Leadership committee meeting, and do all the members of the Scout troop committee, the scoutmaster and the assistant scoutmaster attend? This is your duty and privilege. Show the bishop that Scouting is as anxious about the spirituality of the boys and their growth in character as any other educational force in the life of youth. After the session with the bishopric, there is the fine opportunity to hold troop committee meeting.

## Bee-Hive Girls

### Attention Bee-Keepers

How well equipped are you with the necessary Bee-Hive materials for your department work? We have a limited supply on hand. Eventually, due to the present emergency we shall be obliged to discontinue some of these supplies. In such a case you will be notified.

Delays in filling your orders are unavoidable as we are already restricted by not being able to obtain some of the materials. We ask your cooperation by getting your orders in early that we may better serve you.

### Public Service

THIS year when we think of the field of public service we are reminded of the boys away from home. The following suggestions may be helpful: Letters can be made more interesting by the use of pen sketches or cut outs pasted on letter sheets. Scrap books that include clippings of local news will be of interest to them. Send basketball news of the local wards and stakes; also high school and university sports news. Items of marriages and social activities of their friends and companions are especially interesting. Not to be forgotten is the enlistment news, promotions, and assignments as published in the daily papers.

A collection of bits of poetry, jokes and copies of letters from mutual friends and any other items of interest that you can find will help to make your scrap book more interesting. Snapshots of family, friends and relatives will add greatly to the book.

The recipes that follow were chosen for their adaptability to soldiers' Christmas boxes:

### COCONUT WASHBOARD COOKIES

- 1 cup shortening
- 2 cups brown sugar
- 2 eggs
- 1 teaspoon soda

(Concluded on page 820)

(Concluded from page 819)

- $\frac{1}{4}$  cup hot water
- $\frac{1}{2}$  cup coconut
- 2 tsp. vanilla
- $\frac{1}{2}$  cups flour
- $\frac{1}{2}$  tsp. salt
- $\frac{1}{2}$  tsp. baking soda

Cream the shortening add the sugar and eggs. Beat well after each addition. Mix the soda in the hot water and add to the batter. Add coconut. Sift the flour, salt, and baking powder together. Fold into the batter. Drop from spoon and form into cookies 2 inches long and about  $\frac{3}{4}$  inch wide. Mark with tongs of a fork and bake 8 to 10 minutes at 400°. (These cookies will be perfect to mail to big brother because they are better as they age and they do not crumble in packing.)

## MINTED NUTS

- 1 cup sugar
- $\frac{1}{2}$  cup water
- 1 tbsp. light corn syrup

 $\frac{1}{2}$  tsp. salt

Mix and cook to a very soft ball, remove from heat and add 6 marshmallows. Stir until melted. Add  $\frac{1}{2}$  tsp. peppermint extract. Add 3 cups nuts and spread on wax paper. Break up and cool.

## PEANUT BRITTLE

- 1 cup sugar
- $\frac{1}{2}$  cup light corn syrup
- $\frac{1}{2}$  cup water
- 1 tsp. soda
- 1 cup peanuts (blanched salted nuts may be used)
- 1 tsp. butter
- $\frac{1}{2}$  tsp. vanilla

Cook the sugar, syrup and water to the soft ball stage, add the peanuts and continue cooking. Stirring constantly until the syrup is light brown and gives a hard crack test. Remove from heat and add vanilla, butter and then soda. Stir quickly and pour out on a greased cookie sheet.

## Christmas Suggestions

AVAILABLE in the general board office, 33 Bishop's Building are three sets of Christmas suggestions. The price of each set is five cents. Set One contains some Christmas poems and a one-act play for girls adapted from "Why the Chimes Rang." Set Two contains a pattern for making five kinds of inexpensive Christmas cards, three patterns for paper nut cups, one pattern of a small toy which can be made from cardboard for small children, one pattern for bean bags, and one pattern for making paper angels for mantel or table decorations. Set Three contains five patterns for making stuffed animals and patterns for a child's tablecloth and napkins. Complete instructions also accompany each set.

## UNITED ORDERS

(Continued from page 789)

ing to each member a means of making a living and by the setting up of storehouses stocked from the surplus fund, to take care of those who for any reason except idleness were unable to take care of themselves. If this system were used today it would, if faithfully followed, eliminate from society the extremes of rich and poor and yet preserve to all men their freedom of initiative.

Section one hundred and four of the Doctrine and Covenants outlines a broader form of stewardship than seems ever to have been put into operation in the Church. If there was any serious attempt to live it, Church historians have been conspicuously silent about it.

Possibly the Prophet or the Lord was not satisfied with the surpluses that were coming in from both inheritances and stewardships, so something in the nature of a reversal of these plans was proclaimed. The stewards of both classes were called upon to turn all their proceeds (avails) into a common treasury;

then they were to draw out of this treasury for their needs.

This revelation was given April 23, 1834, while the Saints in Kirtland and in Missouri were making strenuous efforts to recover the lands in Jackson County, from which the Mormons had been expelled by mobs.

These stewards still were not to be regimented. There were no overseers or supervisors in the production end, and even in the matter of distribution the treasurer was to honor the drafts of a member so long as "the Council" held him in good standing. Officers were to be elected and all regulatory measures were to be approved by "the common consent" of the members.

Notwithstanding its wide variance from the previous plans this system, too, was called "United Order," and the revelation separates the Order of Kirtland from the Order of Zion so that one might not suffer from the mistreatments dealt the other.

If this plan was ever put into op-

eration on any comprehensive scale, Church history is silent about it. Heber C. Kimball is authority for the observation that the Lord withdrew it "for our good" because the Saints could not live it and would be damned by it if the commandment stood. And under this set-up, also, there was neither communistic regimentation of labor nor socialistic public ownership of land or public utilities.

This period was the darkest the Church had experienced up to that time. The Saints in Missouri had been exiled from their homes and other property by mob violence, while dissension and apostasy were rampant in Kirtland. And the taking away in Zion's Camp of two hundred five of the most faithful men from the Ohio division of the Church further weakened the stability there.

Such unstable conditions among the people would render operation of their idealistic economic systems weak, sporadic, changeable, and uncertain if they were attempted at all.

(To be continued)

## DEPARTMENT OF EDUCATION

(Continued from page 795)

Christian teaching guarantees them equality, justice, and the protection of democratic institutions. Without the instruction, discipline, self-sacrifice, and patriotism characteristic of the gospel of Christ, their position is as insecure as democracy is insecure. Christianity and the democratic form of government must go hand in hand forward or backward. Our educational program has tended to disintegrate both by its indefiniteness and uncertainty

and by its doubts and cynicism, at a time when it should be clear-cut and confident. Under strain and stress, our program has developed weakness where it should have been strong. The sure result is general lack of conviction and faith in tried conduct.

## EMPHASIS ON CHARACTER

Educational statesmanship has not been blind or impotent in the face of these inadequacies in our school programs. The result has been a heavy

emphasis upon character development as the goal of all educational endeavor. During the past decade, there has been a noticeable trend in the public schools away from secularized education based on a materialistic philosophy, a mechanistic science, and a behavioristic psychology. We can observe a return to a greater emphasis upon spiritual values as the foundation for character development. The Tenth Yearbook of the Department of Superintendents of the National Educational Association re-



## DEPARTMENT OF EDUCATION

## RESPONSIBILITY OF FREEDOM

cords these trends, and the social sciences definitely reflect the change. The increased concern for the development of the person instead of the acquiring of facts is an encouraging sign in public education.

Church people should be aware of these trends and definitely encourage the fine efforts of the schools to make effective in the lives of pupils high spiritual objectives. The public schools can greatly extend spiritual and moral training without being guilty of sectarian teaching or violating the principle of separation of church and state or infringing upon the right of freedom of worship.

Schools may use textbooks which sensitize students to the great spiritual values of Christian culture. While leaving the teaching of theology to the churches, they may express more fully

the religious values inherent in the study of literature, science and history. Specific references to Deity in history and literature can be sympathetically and reverently treated. In the social studies consideration may be given to the social principles of Christianity along with modern political theories. Worship periods with prayer and scripture readings from selected portions of the great religious classic of the American people, the Bible, would be wholly appropriate. Administrators may hire teachers who reflect in their lives the finest spiritual values. This is now commonly done and should be encouraged and commended by school patrons. Those who counsel and guide the student concerning his personal problems should recognize religion (the students' own religion), not as an isolated compartment of his life, but as inseparably related to all his needs.

## NO PRESENT FOR ANN

(Continued from page 785)

resources in order to fuss over her daughter, and he went up to bed by his own choice. There, his face buried in sheets that smelled like the mountains in summer, he began to cry. This was a terrible Christmas time! He remembered the fun Mother and Dad had made last year, could see the three stockings they had hung from the mantle on Christmas Eve: Dad's under one candlestick, Mama's under the other, and his own tucked under the clock between them. He didn't want to be a "baby," but he simply had to cry a little. After what seemed a great while Grandma came in, drew off her slippers and crept under the covers, and for a moment or two he allowed his head to rest on her shoulder. Out of the black pit of despair he sobbed:

"Mother sent me away so she could give all her time to Ann."

Grandma smoothed his unruly, damp locks. Understandingly she quietly explained: A week ago, without anyone's knowing it at the time, Ann Elizabeth had been exposed to whooping cough. In town a number of cases had suddenly developed. Mother had sent Avery away so that, if Ann should come down with the disease, he might escape.

Motionless, Avery thought for a long time. He remembered the nickel in his leather purse and the little blue china doll on Aunt Mildred's counter. The card with "5¢" printed in black stared at him accusingly. Moreover, he could almost hear the violent coughing of a boy who had

lived next door last winter. He didn't want little Ann to cough like that! But later, his mind returning to his own injuries, he protested unsteadily:

"Mother has been too busy with the baby to even hear my piece, and I have to say it in school tomorrow."

Sympathetically Grandma arose, searched through his coat pockets, produced the crumpled paper, and patiently prompted until she thought Avery could recite the lines under any circumstance.

O little town of Bethlehem,  
How still we see thee lie!  
Amid thy deep and dreamless sleep  
The silent stars go by,  
Yet in thy dark street shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

Feeling confident of his success before the class on the morrow, Avery allowed himself to become enveloped in a gentle peace, which gradually deepened into slumber. Grandma kissed his forehead and laid her cheek against his for a moment. Such a little pilgrim to be already grappling with "hopes and fears!" His childish voice repeating the unchildish words filled her heart, and it seemed that even little Ann was not quite so dear as this, her eight-year-old!

In a day or two, the doctor having decided that Ann's cold, severe as it was, would not develop into whooping cough, Avery was allowed to return home. He threw open the back door joyously and in

his eagerness almost forgot to close it quietly. Hearing voices, he advanced softly to the living room archway and peered in. Mother, in a pink negligee, was seated limply in a large rocker talking to the committee ladies, who were grouped solicitously around her.

"I think you should at least rehearse someone else," she was pleading in a tense voice, although her hands continued to lie wearily inactive.

"But Baby is so much better," argued one visitor, and Avery's wary eyes saw the bow topping her hat vibrate with her earnestness. "By Sunday night she will be entirely well."

"Every other baby is either too young or too old," flatly declared another. "And Ann Elizabeth is so dear! You are both just right for that final tableau—oh, we need you so badly!"

Mother had scarcely moved. She looked at her callers with large, woe-filled eyes. "I feel dreadfully earthy," she replied in a queer, shaky voice. "Especially this morning—"

"You're tired out, my dear," said the oldest member, rising and going to the door. "And we are just making matters worse. Go in and rest while your baby's sleeping. We'll look around for an understudy, but I think both you and Ann will be perfectly well by Sunday night."

It was not until after the ladies had gone that Mother saw Avery. She held out her arms and gathered him to her, kissing his forehead and

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## NO PRESENT FOR ANN

(Continued from page 821)

cheeks. "Oh, Avery, Avery," she half sobbed, and he clung to her, shaken. But in a few moments she dropped down upon an ottoman, bowing her head upon her knees. "Oh, Avery, Ann has been really ill, but she's going to be all right now."

With trembling lips, Avery stared at the limp figure. Her mopish gown drooped on the rug and her face was hidden in a cascade of fair hair. "You better go to bed," he managed; and as she made no reply his mouth tightened, and soon he didn't even want to comfort her. Let her cry. It was always Ann!

THE Sunday night of the pageant, Christmas Eve, proved unexpectedly mild. As Father had charge of the cyclorama, the lights, and the curtain he left home early, taking Avery with him so as to leave Mother a free hand with Baby. The recreation hall being close by, she could dress Ann and herself at home, and Dad would return to fetch them just before the performance began.

As Father held the gate for Avery, they paused for a moment to drink deep of the soft, still air. Beneath arc lamps, downy flakes fluttered leisurely. Trees and fences were being gently packed. From the other end of town came the faint peal of a church bell. Dad stretched his hand to clasp his son's small palm, and for a few paces Avery was content to be led. Dad was worth following!

Having reached the hall, the boy found plenty to engage his interest. The committee ladies, in their best dresses, were rushing about with flushed cheeks. A young girl was practicing at the organ below the platform, and two high school boys with violins were waiting their turn. The painted flame of the red cardboard candles on each side of the curtain gleamed pallidly in the dim light. Holly wreaths hung from the wall lamps which encircled the auditorium.

But it was "back stage" that held Avery in attentive fascination. Wandering about, in the main obeying Father's injunction "not to touch," he gazed in wonderment at a cloth manger, at the painted flat roofs of the Little Town of Bethlehem far in the distance, at a star-like slit in the purple sky above, with a flood light perched behind it. An alluring world of make-believe!

Avery helped Father hang the cyclorama and change the white "foots" to yellow and red; but it was while Dad was gone to fetch Mother and Ann that the boy found his greatest delight. In a littered corner he discovered Hank Jones, the town's best carpenter and handy man, on his knees covering with an old brown velvet rug a reclining humped concoction of canvas and paper. Glancing up and seeing Avery's wide-eyed absorption, he asked: "What does that look like, kid?"

"A camel," Avery replied with enthusiasm.

From keen, close-set eyes, Hank cast him an amused glance.

"Does it now?" he ejaculated. "Well, let's hope the audience will be as smart."

"What's this for?" inquired Avery, pointing to a diminutive cardboard stable enclosing painted figures of the Holy Family.

"Oh, we used that as a setting," explained Hank, his mouth filled with thumb tacks, while his long square-tipped fingers punched the rug in one spot and smoothed it in another.

At that moment Avery espied a tiny yellow camel lying among tools and bits of wood near Hank's feet.

"What's this?" he interrogated, charmed by the arched neck and high hump in so small a reproduction.

Hank threw him another quick look and chuckled. "That? Why, that is what is left of my son's last Christmas Noah's Ark."

"What's it for?" persisted Avery, enchanted.

"It was my model," explained the carpenter, rising and brushing his baggy knees. Then, as Avery stared at him blankly, he added:

*"I made this from that."*

Avery examined the rounded haunch and then swung his attention again to the tiny carved and painted prototype. For a second he forgot "not to touch" and impulsively picked up the intriguing toy; then, remembering his father's admonition, reluctantly he laid it on a near-by cluttered table—

THERE was no doubt about the success of the Christmas pageant. The hall was packed beyond standing room by people who had gathered in a worshipful mood, and their emotions swept across the footlights to find an echo in the per-

formers' hearts. Avery, close beside his father in the proscenium near the switchboard, watched him flash, dim, and change the lights as the scenes progressed and even helped him open and close the slow-moving curtains. Near the end came the number "O, Little Town of Bethlehem," and Avery stood spellbound as lights gleamed here and there from the painted dwellings and the star shone down upon flattened roofs. The girls' chorus was crowded in the wings beyond him and his father, and out of sight of the audience, but Avery could see how serious the faces of the "big girls" were.

O little town of Bethlehem,  
How still we see thee lie—

Silently he repeated the words with them, now understanding at least a part of the verse he had recited on the last day of school.

Mother's tableau was in every way the climax of the evening. Her son held his breath as she slowly ascended the tall platform set behind the painted clouds, her long white robe clinging to everything it touched, and silly little Ann asleep in her arms, missing all the fun. As Father was about to flash the yellow lights, Mother's blue head drapery fell over her shoulder, covering her hair and profile, and she called to Avery to come and adjust it. Pleased to be noticed at such a dramatic moment, he darted to the center of the stage, climbed the boxes which served as steps and drew back the long, soft fold.

"Tuck the end into the back of my chair, dear," she admonished with smothered excitement.

The music changed to "Silent Night," which was Father's cue and accordingly he pulled a switch, flooding the dim stage suddenly with golden rays that focused on the two performers. Ann's eyes popped open. For a startled second she stared at the unfamiliar surroundings, blinked her disapproval and made ready to wail.

"Oh, dear," cried Mother in a small, shaking voice, as with trembling hands she pressed the baby closer. "Hush, deary," she crooned.

But Avery was taking over the situation.

"Boo," he whispered playfully, shaking his forelocks close to the small, contorted face. "Boo, Ann, boo."

Her fear began to vanish and she reached for his shining hair. He



## NO PRESENT FOR ANN

nodded his head from side to side jauntily. "Boo, boo," he grinned as she gave him a broad smile.

"Come back now, Son," Father called softly and Avery retreated on tip-toe, still peck-a-booming when in range of his sister's vision. He heard Mother continue his sing-song under her breath. In a moment he was back at Father's side, and the curtains began to part.

Everyone felt the hush of the audience. It crept back stage with increasing intensity until even the gangling, amateur stage hands were still. Hank Jones stepped noiselessly to the proscenium, where he stood motionless, looking upwards across the haze of lights. Mother's clear-cut features were delicately shaded and Ann's blue gaze was lifted. She stretched up one chubby hand and poked with tapering, incredibly thin fingers at Mother's smiling mouth. Fresh young voices fell in with the refrain of the violins:

Silent night! Holy night!  
All is calm, all is bright—

Avery felt Dad's caress on his shoulder, and looking up the boy saw that his father's eyes were wet and glittering in the yellow reflection.

"You saved the tableau, Son," he whispered. "I'm proud of you."

And suddenly Avery lost all his resentment against Ann. With Father's clasp warm on his arm he gazed at the Mother and Child, stirred to the depths of his small being. The beautiful tableau was partly his! And he admitted to himself that his sister's black head looked cute coming out of the pink clouds.

WHEN the curtains finally closed and the music had died to silence, Avery unexpectedly found

himself the man of the hour. The committee ladies fluttered around him, patting his head, and the chorus girls told him that he had been "perfectly wonderful." In order to embrace her son, Mother handed Ann to Dad.

"You saved the day, Avery," she beamed. "The whole pageant would have been ruined if Ann Elizabeth had cried."

He shot a glance at his sister. She was sucking her stiff little thumb and blinking heavy eyelids. A tiny white sock had made its way through shawls and blankets and so downward to the floor. He stooped and picked it up, and while it seemed small it didn't seem silly any more. Without a word he tucked it into Father's palm.

Then swiftly a realization stiffened him and made him feel cold. Tomorrow was Christmas, the stores were all closed, and he—by his own choice—had no present for Ann. In a panic he pulled on his overcoat and felt for his purse. Thank goodness, he hadn't spent the nickel! But what was the good of a nickel late on Sunday night? Then he thought of Hank Jones.

The carpenter was alone, packing his tools and whistling "Silent Night."

"Your big camel looked fine," began Avery, cordially.

"Thanks," came the amused reply.

Avery took up the small yellow toy. "Would you sell this?" he asked.

Hank was arrested by the boy's eagerness and paused with a saw in his hand. "Oh, I guess you can have that."

"I can't take it," explained Avery, looking directly into the man's tentative face. He pulled out his

purse. "I have to buy it; it's for a present."

"How much money have you got?"

"Five cents."

"Well, that's exactly the price of this camel," Hank responded and he studied quizzically the dull coin which Avery laid carefully in his palm. "Thanks, old man. Merry Christmas!"

But as Avery neared the stage entrance he turned, anxiety stamped on his features. "Do babies like camels?" he inquired.

Hank's expression was a mixture of humor and tenderness. "Do they?" he grinned. "They eat 'em alive."

Satisfied, Avery picked up a stray scrap of tissue paper, wrapped the camel carefully, tucked it deep in his pocket with his empty purse, and said good night. Coming to the proscenium, he looked across, and there was Father with Ann rolled up, head and all, like a bundle of laundry. It was queer how babies breathed! And now Mother was there, too, looking for him, as he knew by the way she smiled when she saw him. Her arms were full of draperies and a white scarf was tied around her loose hair. She held out her hand, and Avery didn't feel his feet—he seemed to fly across the bare boards and scattered boxes. Still he held down securely the flap of his overcoat pocket.

What had seemed impossible had happened. It wasn't just the last-minute buying of the tiny camel; it was something warmer and deeper than that—something that he couldn't have explained, but that made him wildly happy. The night seemed to be singing. . . . Tomorrow was Christmas! Tomorrow was Christmas—and he had a present for everybody!

## JOSEPH SMITH'S STATECRAFT

(Continued from page 783)

mandatory in all cases before the municipal court, which was also authorized to grant writs of habeas corpus. These items tend to reveal the protections which the Prophet assembled about his person and his group at Nauvoo. Section 25 provided the city with power to establish the "Nauvoo Legion," an independent body of militia entitled to "their proportion of the public arms" of Illinois. This body of troops was placed by the statute "at the disposal of the mayor in executing the laws and ordinances of the city corporation."

Plenary powers were also conferred for founding a municipal university," "a body corporate and politic with perpetual succession." In 1841, according to Bancroft, the Nauvoo Legion, with Joseph Smith as its Lieutenant-General, included all male members of the Church in Nauvoo between the ages of sixteen and fifty.<sup>20</sup> As the population of the city grew, the Legion came to number more than four thousand officers and men. The phrase "injured innocence" which runs throughout the Prophet's

diary as descriptive of the Mormon treatment by virtue of existing constitutional guarantees, thus became realistically protected as his political sense flowered as mayor of Illinois' largest city.<sup>21</sup>

But the security of this city-state was  
(Continued on page 824)

<sup>20</sup>Nauvoo Charter, section 24

<sup>21</sup>Bancroft, op. cit., p. 146

<sup>22</sup>Evans, op. cit. is the authority for this pronouncement. Governor Thomas Ford assigns 15,000 people to Nauvoo in his *History of Illinois*, p. 403. F. D. Richards, former Church Historian, gives 14,000 as the figure for June 1844 (Berrett, op. cit., p. 214). John Taylor, present with the Prophet when the latter was killed, states that the Nauvoo area (including areas beyond the city limits) included 30,000 people. (*The Government of God*, p. 25)



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## JOSEPH SMITH'S STATECRAFT

(Continued from page 823)

not sufficient to satisfy the realistic Prophet. The possibilities of buttressing his fortress with the power of the federal government, as well as with the guarantee of the state, played on his mind. Thus on December 21, 1843, the city council prepared a *Memorial and ordinance to Congress*.<sup>21</sup> This bold document asked Congress to vest Nauvoo with all the "rights, powers, privileges, and immunities belonging to Territories and not repugnant to the Constitution of the United States." Further, the petitioners begged that the mayor be authorized "whenever the actual necessity of the case and the public safety shall require it, to call to his aid a sufficient number of United States forces in connection with the Nauvoo Legion."

It is evident that the Prophet had become cognizant of federalism's *imperio in imperium* and was determined to secure for the Saints the sovereign privileges which statehood in Missouri, manipulated by non-Mormon controls, had denied them. Nor did his ideas stop there. His hopes appear to have come far beyond the aspiration for a Mormon city-state within the American union: it is quite clear that he wished to vest Nauvoo with the powers enjoyed by the federal government, in addition to statehood! This idea, as well as Brigham Young's later work in Utah, has more than often been interpreted as disloyalty to the American system. Rather, it was a display of intense regard for the principles of civil and religious liberty, and an effort to create a local zone—Nauvoo—of purely autonomous character within the federal framework, but under local control.<sup>22</sup> The Nauvoo Charter was the guarantee, realistically supported by the armed Legion, of non-interference by Illinois. The next step was to secure similar arrangements, including military power, from the federal government.<sup>23</sup> This requires a rather lengthy explanation, which must be indulged.

Prior to the entrance of the Saints into Illinois, the strength of the two parties in the state was approximately 17,275 for the Democrats and 14,292 for the Whigs.<sup>24</sup> No comment is necessary to show that after 1840 the Mormons held the balance of power. The

alacrity and unanimity of the legislature in granting their charter may thereby be understood, as well as the great expectations entertained by both factions for Mormon support. This factor, coupled with the disposition of national party leaders to dodge the Mormon claims which were continually being pressed before Congress, led the Prophet to declare his own candidacy for the presidency in 1844. By so doing, and by setting up an independent ticket, the Mormons might avoid a break or conflict with Whigs and Democrats in Illinois.

Of more than casual interest in leading up to this decision is the Prophet's correspondence with John C. Calhoun. On November 4, 1843, in response to the Mayor's inquiry<sup>25</sup> as to what the South Carolinian would do about the Mormon claims if elected President, Calhoun promised to administer the government "according to the Constitution"—a safe pre-election reply.<sup>26</sup> Referring to a previous conversation with Joseph Smith in Washington, Calhoun wrote further that the Mormon "case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers."<sup>27</sup> In his rejoinder the Prophet assailed the eminent southerner's views of the inability of federal power to intervene when civil liberties are threatened, saying among other things:

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens have not the love of truth in them. Congress has the power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, it is the *supreme law of the land*; and should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it as Washington had to march against the whiskey boys at Pittsburgh or General Jackson had to send an armed force to suppress the rebellion of South Carolina.<sup>28</sup>

This letter definitely marks the foundations of a remarkable effort on the part of Joseph Smith to try his hand at the significant American game of constitutional interpretation. It is fundamentally the same interpretation, rejected by Lincoln, which found expression in the Civil War. Failure to understand Mormon history in Utah is largely the failure to recognize the influence of this effort on his people's thought, and to substitute therefor the question of polygamy, which was secondary in the conflict of that later period. Continuing, the thirty-eight-year-old Prophet called upon his eminent correspondent to read "in the eighth section and first

<sup>21</sup>*Ibid.*, 6:130-132 contains the complete text.

<sup>22</sup>This effort, and Mormon history, at least to 1890, reflect a remarkable opportunity for a philosopher-historian to make a case study in political pluralism.

<sup>23</sup>See *History of the Church* 6:275-277. The reference is to the Prophet's memorial to Congress March 26, 1844, asking for the passage of "An Ordinance for the Protection of the Citizens of the United States Emigrating to the Territories. . . ." This sought authorization from Congress to permit President Tyler to name Joseph Smith as exclusive U. S. agent for patrolling the Rocky Mountains, from Mexico to Canada. The Prophet was then to enlist and equip 100,000 men for this task, who would be his agents and not of the United States so as to avoid (wrote the Prophet) U. S. liability at international law in the event of a dispute with Great Britain, who had a claim in Oregon. Original documents pertinent to this memorial are to be had at the L. D. S. Church Historian's Office in Salt Lake City.

<sup>24</sup>W. A. Linn, *Story of the Mormons* (1902), p. 243

<sup>25</sup>*History of the Church* 6:155-156

<sup>26</sup>*Ibid.*, 6:157-160

<sup>27</sup>Smith to Calhoun, January 2, 1844. In *Ibid.*, 6: 156-160.



## Joseph Smith's Statecraft

Article of the Constitution . . . the first, fourteenth, and seventeenth specific and not very limited powers of the Federal Government, what can be done to protect the lives, property, and rights of a virtuous people.<sup>179</sup> It is by reading in to these exact clauses the Prophet's experience that one gets an exciting view of his sought-for constitutional interpretation, namely, that the federal executive power can and must be used as a means of protecting and guaranteeing civil liberty.

The memorial to Congress of December 21, 1843, praying endowment of federal territorial rights for Nauvoo plus mayoral power to call out federal troops to complement the Legion, has been mentioned. Together with this, an entry in the Prophet's diary some days before (December 8, 1843) should be read. "I suggested to the Council," he writes, "the idea of petitioning Congress to receive the City of Nauvoo under the protection of the United States Government, to acknowledge the Nauvoo Legion as United States troops, and to assist in fortifications and other purposes, and that a messenger be sent to Congress for this purpose at the expense of the City."<sup>180</sup> Meanwhile Attorney

General Lamborn of Illinois, in an opinion dated November 30, 1843,<sup>181</sup> had ruled as follows concerning the status of the Nauvoo Legion:

They occupy a novel position, disconnected from the military communities of the whole State, and in no way subject to the regular military officers, possessing an exemption even from subjection to the general military laws, with a law-making power invested in their own legion.<sup>182</sup>

With this added framework before us, we can perhaps "read in" to the Constitution of the United States, what Joseph Smith may have had in mind with regard to the security of the community. Article I, section 8 of which was suggested to Calhoun, is noted as a principal repository of the powers specifically delegated to the federal government and since "enumerated" by printers and others for convenient reference. Here for example is to be found the great grant to "regulate commerce." The "first" power advocated by the Prophet is the permission to "lay and collect taxes . . . to provide for the common defense and general welfare." It is not difficult to see how a close student of the literal meaning of Holy Writ could see in this power the answer to the Saints' problem. The "fourteenth" item contains the grant "to make rules for the government and regulation of the land and

naval forces." So far, so good! The "seventeenth," which immediately precedes the famous source of implied powers—the "necessary and proper" clause—<sup>183</sup> contains the worded authorization "to exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular states, and the acceptance of Congress, become the seat of the government of the United States, and to exercise like authority over all places purchased by the consent of the legislature of the state in which the same shall be, for the erection of forts, magazines, dockyards, and other needful buildings; and to make all laws which shall be necessary and proper for carrying into execution the foregoing powers . . ." (Italics author's)

Examination of these references would indicate that Joseph Smith's grand design was to advance Nauvoo under the interpretation that its charter constituted (or would permit the constitution of) consent from Illinois to permit Congress to designate Nauvoo as a "seat of the government of the United States" in terms of the italicized reference above. In other words, Nauvoo was being set forth as a prospective federal military district under the immediate jurisdiction and control of the city's Mayor. Perhaps by actual-  
(Concluded on page 826)

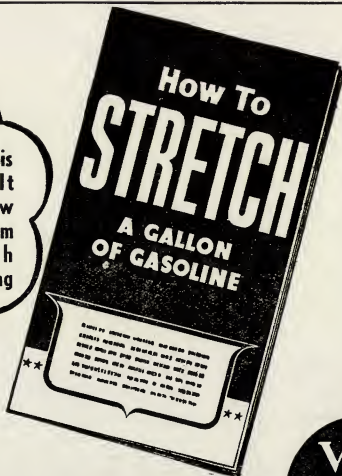
<sup>179</sup>Ibid., 6:160  
<sup>180</sup>Ibid., 6:107

<sup>181</sup>Ibid., 6:95-96  
<sup>182</sup>Ibid.

<sup>183</sup>U. S. Constitution, Article I, Section 8, par. 18



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**JOSEPH SMITH'S STATECRAFT**

(Concluded from page 825)

ly reading the Constitution, the Prophet discovered opportunities for the organization of political authority which conceivably, at some point in the history of the Supreme Court, might one day be supported before the courts of law. And it would appear that little practical ability was lacking in the subsequent presidential campaign which the Prophet organized.<sup>34</sup> A series of thirty-seven conferences throughout the country were scheduled, to be conducted by the Twelve Apostles led by Brigham Young, ending with a final series at Washington, D.C., September 7th to 15th. Missionaries were appointed and assigned to twenty-six states and one territory, ranging in numbers from two each for New Jersey and Connecticut, to forty-nine for New York.<sup>35</sup>

On January 29, 1844, a meeting of the Council of the Twelve Apostles was held at Nauvoo "to take into consideration the proper course . . . to pursue in relation to the coming Presidential election."<sup>36</sup> Candidates were discussed. Martin Van Buren was dismissed as "morally impossible" due to his failure to invoke the executive power on behalf of the Saints. Henry Clay had advised withdrawal of the Mormons to Oregon, which advice would "prohibit any true lover of our constitutional privileges from supporting him at the ballot box."<sup>37</sup> "It was therefore moved by Willard Richards and voted unanimously—That we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honorable means in our power to secure his election."<sup>38</sup>

In February 1844, the Prophet drew up his campaign strategy. Brigham Young, it may be noted, along with other apostles, was absent in Massachusetts with relation to this project when Joseph Smith met his death at

<sup>34</sup>See *History of the Church* 6:334-340, and *passim* *ibidem*. According to Brigham Young, who as chief apostle directed the "campaign," all workers were instructed to "preach the truth in righteousness and present before the people General Smith's views of the 'Powers and Policy of the General Government'." (q. v.) (at 340).

<sup>35</sup>*Ibid.*, 6:187-189.

<sup>36</sup>*Ibid.*, 6:188.

<sup>37</sup>*Ibid.*

Carthage, Illinois. Thus on June 27, 1844, was a unique chapter in American political history cut short. The circumstances surrounding the killing of the Prophet are too complex for examination here. It may be pointed out that only a few days before, however, he voluntarily complied with a request from Governor Ford of Illinois to disarm and de-mobilize the Nauvoo Legion, after which the former Lieutenant-General placed himself at the disposal of the Governor for protection.<sup>39</sup> Had he lived we might have seen the most interesting campaign in American history.

On February 7, 1844, the Prophet had drawn up a manifesto entitled *Views of the Powers and Policy of the Government of the United States* which formed the basis for his campaigners' appeal.<sup>40</sup> This document is significant for its scope in selecting statements from all the American presidents from Washington to Tyler, with comments by the author, as to the nature and use of political authority. Space permits no discussion at this time of this document.

Suffice it to say that in Joseph Smith, the Prophet, the American frontier witnessed the rise of a formidable political, as well as religious, figure. His proportions and stature, after a hundred years, have yet to be determined. His people at Nauvoo hardly questioned his breath-taking discretionary powers. In that fact alone lies eloquent proof of the force of his ideas which brought such men as Brigham Young to follow his leadership.

The city-state of Nauvoo passed with the forced evacuation to the far west, begun in February 1846, after the repeal of the Charter. But with that evacuation went a large portion of the political sagacity which was "the fruit of experience and the product of the leadership of Joseph Smith within the framework of early American federalism."

<sup>39</sup>Volume 7 of *History of the Church*, because it includes important documents and excerpts from Ford's *History of Illinois*, is recommended as a starting point for further examination.

<sup>40</sup>See Brigham Young's instructions in footnote 35, above. Complete text of the *Views* is found in *History of the Church* 6:191-209.

**CHRISTMAS, 1942**

(Concluded from page 800)

They have come to think of Christianity as a faulty religion. While we have preached brotherhood of man, we have practised inhumanity to our neighbor; while we have taught equality, we have practised inequality. We Christians know what non-Christians do not, that the fault lies, not in Christianity, but in our weakness.

Now is the time for genuine conversion; the time for half-hearted acceptance is past. During this Christmas season of 1942, let us wherever we are—with our loved ones or apart from

them—in the quiet of our homes, or in the heat of battle—renew the faith we have in the mission of the Christ. And in that renewal let us resolve that our faith must bear fruit in dynamic action.

Each day in keeping our resolution, we shall become more nearly like our Elder Brother, who in mortality became the pattern for our better living, and in immortality assured us all of our eternal worth.

Christmas 1942, therefore, should become a rededication to old truths newly valued.—M. C. J.



## The Resurrection

(Continued from page 781)

resurrection, with which we have any future concern will commence when Christ comes.

No person who has lived and died on this earth will be denied the resurrection. Reason teaches this, and it is a simple matter of justice. Adam alone was responsible for death, and therefore the Lord does not lay this to the charge of any other person. Justice demands that no person who was not responsible for death shall be held responsible for it, and therefore, as Paul declared, "as in Adam all die, even so in Christ shall all be made alive." Again the Lord has said:

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine arch-angel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea even all.

And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father. (D. & C. 29:26-27)

This passage should be enough for any member of the Church, to set him right, but strange to say, there are those who misconstrue it and say it does not mean what it says. Then we have the clear statement of Jacob in the Book of Mormon:

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. (II Nephi 9:21-22)

What could be stronger and more convincing than these words of our Redeemer:

Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28-29)

Let us consider now some of the sayings of later prophets. This is from the Prophet Joseph Smith:

There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come: they shall die the second death. Those who commit the unpardonable sin are doomed to Gnomom, to dwell in hell, worlds without end. As they concocted scenes of bloodshed in this world, so they shall rise to the resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God;

(Continued on page 828)



What family doesn't applaud when a new hot-bread appears on the table unannounced! Just try serving these tender, fluffy rolls sent in by Mrs. George Merriman of Orange, California. And for extra lightness use Enriched Globe "A1" Flour . . . it's always dependable. Complete satisfaction guaranteed or your money refunded.

### TWO-HOUR ROLLS



6 c. (about) GLOBE "A1" FLOUR      2 c. milk  
2 cakes compressed yeast      1 1/2 tsp. salt  
2 tsp. sugar      4 tbsp. melted shortening

Sift flour. Scald milk; cool to lukewarm; add yeast and sugar. Add 3 cups flour gradually and beat until smooth. Add melted shortening and salt, then remainder of flour gradually, mixing to a soft but firm dough. Knead lightly, place in greased bowl, cover and let rise until dough is double in bulk. Shape into rolls; let stand again until double in bulk; bake in hot oven (425 degrees) about 20 minutes.

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#### Q. How many ingredients in Friskies?

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## The Resurrection

(Continued from page 827)

for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness which is as exquisite a torment as the lake of fire and brimstone. (April conference, 1844)

This from President John Taylor:

What, will everybody be resurrected? Yes, every living being! "But every man in his own order, Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end." That is, the Saints shall live and reign with Christ a thousand years. One of the Apostles says, "But the rest of the dead live not again until the thousand years are expired," but all must come forth from the grave, some time or other, in the selfsame tabernacle that they possessed while living on the earth. It will be just as Ezekiel has described it—bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding breath will enter the body, and we will appear, many of us, a marvel to ourselves. (J. of D. 18:333)

And this is the testimony of President Joseph F. Smith:

Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies; you can write that down if you please, and never forget it, nor allow yourself to have any unbelief on that account. As in Adam all die, even so in Christ shall all be made alive. . . .

It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondmen or slaves or freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead they become immortal beings, and they will not more suffer the dissolution of the spirit and body. (Era 19:386)

These references should be enough, but there may be some who will rise up and say that the Lord has spoken otherwise and they will base their contention on the words in the Doctrine and Covenants section 76:38-39. President George Q. Cannon years ago corrected this erroneous interpretation, as follows:

In many minds there has been a great misapprehension on the question of the resurrection. Some have had the idea, and have taught it, that the sons of perdition will not be resurrected at all. They base this idea, and draw this conclusion, from the 38th and 39th paragraphs of section 76, of the book of Doctrine and Covenants, where the Lord says:

"Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

"For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made." (D. & C. 76:38-39)

A careful reading of these verses, however, and especially of the preceding paragraphs, will show that the Lord does not, in this language, exclude even the sons of perdition from the resurrection. It is plain that the intention is to refer to them explicitly as the only ones on whom the second death shall have any power "For all the rest shall be brought forth by the resurrection of the dead, through the triumph and

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## THE RESURRECTION

the glory of the Lamb." This excluded class are the only ones on whom the second death shall have any power, and "the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath."

This is by no means to say that they are to have no resurrection. Jesus our Lord and Savior died for all, and all will be resurrected—good, bad, white and black, people of every race, whether sinners or not; and no matter how great their sins may be, the resurrection of their bodies is sure. Jesus has died for them, and they all will be redeemed from the grave through the atonement which He has made. (*Juvenile Instructor* 35:123)

Will any after receiving the resurrection ever die, or have the dissolution of the spirit and body? The answer to this is obviously, no! What reason could there be in calling them forth and uniting their spirits and bodies only to cause death to intervene the second time and dissolve their souls? The words of the Prophet already quoted are to the effect that the sons of perdition, who concocted scenes of bloodshed, shall dwell in hell "worlds without end." According to the word of the Lord, and that we must accept as final, no matter what may have been, or what may be now, the opinions of men, we are told:

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"They who remain" must refer to those who are not included in any of the three kingdoms, and in another place, section 76:33, the Lord has said: "For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity." These are they who remain "filthy still."

Amulek said:

Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto

life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (Alma 11:44-45)

In this statement it is shown that Amulek is speaking of the dead, both good and bad, and in the next, or 12th chapter, Alma confirms this doctrine in relation to the wicked who are cast out in the following words:

I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption. (Alma 12:18)

Unless every soul is raised, our Savior will not win the victory over death. His victory must be, and will be, complete, as Paul clearly declared. In the resurrection the spirit and the body become inseparably connected, that they can never again be divided, and thus they become immortal.

Every creature on the earth, whether it be man, animal, fish, fowl, or other creature, that the Lord has created is redeemed from death on the same terms that man is redeemed.

(Concluded on page 831)



## "35 won't hurt your car if you're careful at 00 miles an hour..."

A DOCTOR and another customer of mine could even get a new car by U. S. regulations. But they're careful with the car they've got—doing under 35, same as other people in wartime. I say that's the spirit.

"I can do some of my part along the same line, by telling you why this 35-mile 'top' is bound to make your car last even longer yet, if you don't hunt up grief at 00 miles an hour!

"That's no wisecrack—00 miles an hour. It's when your car is standing still and your engine is starting cold, needing lubrication the worst of ever. So I don't just change your oil. I change you to an OIL-PLATING engine with my Conoco N<sup>th</sup> motor oil for Winter. Nothing special to do or pay, but Conoco N<sup>th</sup> attaches OIL-PLATING all over your engine's insides as close as plating on bumpers. Sort of 'magnetism' makes N<sup>th</sup> oil keep the OIL-PLATING from all draining down to the crankcase overnight, and all day, etc. Sooner than you're even in the car, OIL-PLATING is up to where you need it—instead of taking time getting through skinny holes and slits. You've had lots of people's word be-

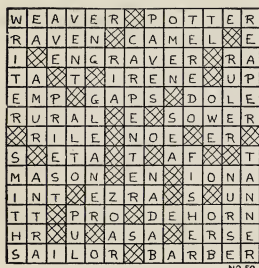
sides mine, that the worst danger of engine wear comes in starting up cold. But did you ever see something plainer to get around that, than OIL-PLATING your engine with Conoco N<sup>th</sup> oil? I'm extra glad I've got it for you now in wartime. Remember, oil is ammunition—use it wisely."

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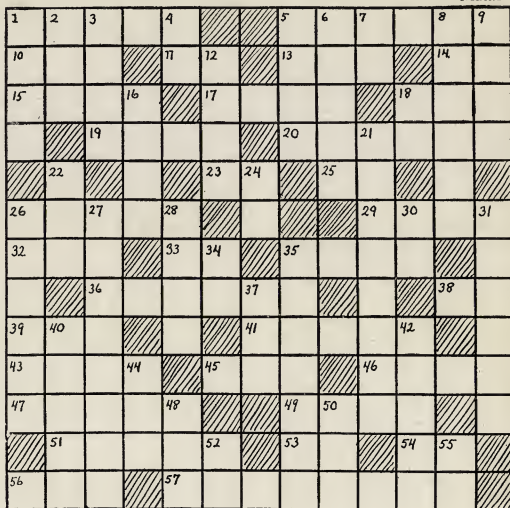
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## Scriptural Crossword Puzzle — Birth of Jesus

"Thou shalt call his name JESUS: for he shall save his people from their sins."  
—Matt. 1:21.



### HORIZONTAL

- 1 "That at the name of . . . every knee should bow" Phil. 2:10
- 5 The . . . of the 13 across
- 10 Snake-like fish
- 11 "Ye are my friends, if ye . . . whatsoever I command you" John 15:14
- 13 The . . . was full
- 14 "And . . . the angel of the Lord came upon them" Luke 2:9
- 15 Small bird
- 17 "there . . . out a decree from Caesar Augustus" Luke 2:1
- 18 A town of Benjamin I Chron. 8:12
- 19 Joseph . . . from his dream
- 20 Son of Jahdai, of the family of Caleb I Chron. 2:47
- 23 Of
- 25 Second note of scale
- 26 Territory in Palestine
- 29 "Behold the . . . of God" John 1:29
- 32 Native mineral
- 33 "Let there be . . . strife" Gen. 13:8
- 35 Mary was the . . . of Joseph
- 36 "and laid him in . . ." Luke 2:7
- 38 Same as 18 down
- 39 Self
- 41 "all went to be . . ." Luke 2:3
- 43 Indian moccasins
- 45 "The trees of the Lord are full of . . . Ps. 104:16
- 46 "with all thy heart, and with all thy . . ." Matt. 22:37
- 47 "in the days of . . . the king" Matt. 2:1
- 49 "And it came to . . . in those days" Luke 2:1
- 51 "Go out quickly into the streets and . . . of the city" Luke 14:21
- 53 Hebrew deity
- 54 Plural ending of nouns
- 56 Kiln
- 57 Silent

### VERTICAL

- 1 "born King of the . . ." Matt. 2:2
- 2 Ever (cont.)
- 3 Herod . . . the children
- 4 South Dakota
- 5 "When Herod the . . . had heard these things" Matt. 2:3
- 6 " . . . thou into the joy of thy lord" Matt. 25:21
- 7 Half an em
- 8 Father of two of David's guards I Chron. 11:46
- 9 "there was no . . . for them in the inn" Luke 2:7
- 12 "which . . . him ten thousand talents" Matt. 18:24
- 16 "there is . . . good but one, that is God" Matt. 19:17
- 18 Exclamation
- 21 Without regard to self
- 22 Man who helped Aaron hold up Moses' hands at battle with Amalek, Ex. 17:12
- 24 Ancestor of Jesus, Luke 3:28
- 26 Earthly father of Jesus
- 27 Adherent of democracy
- 28 Prophetess who saw Jesus, Luke 2:36
- 30 Diphthong
- 31 " . . . I bring you good tidings" Luke 2:10
- 34 King of Bashan Num. 32:33
- 35 " . . . him in swaddling clothes" Luke 2:7
- 37 Greek letter
- 40 Celts
- 42 Administrators medicine
- 44 Jesus was the . . . of God
- 48 "in the morning the . . . lay round about the host" Ex. 16:13
- 50 " . . . we like sheep have gone astray" Isa. 53:6
- 52 "Let your light . . . shine" Matt. 5:16
- 55 Sunday School



## EVIDENCES AND RECONCILIATIONS

(Concluded from page 801)

temper and directs all that is done, the children will enter the world's citizenship better fitted to help build an increasingly improving world. In the training of good citizens or happy human beings, there is no substitute for the home with a large family.

The benefits of a home with several children is not confined to the children. Parents are perhaps equally benefited. Parents who have children show their willingness to accept obligations of good citizenship. They have faith in the future. They dare to continue the race. They are not ashamed to perpetuate themselves. Thereby they win strength to perform other duties of life. Besides, in the rearing of children there is real development of father and mother, a development which can be won in no other way. There is also a supreme satisfaction in presenting men and women, sons and daughters, to the coming age, to carry on the work of the world. Every parent lives on in his descendants. Above all is the joy of family life. Father, mother, and children, perhaps grandchildren, at the table, or at play, in family councils, share in divine satisfactions. It has been so ordained that the family comes nearest to the heavenly pattern in organization and joys. And, these joys continue into old age. Loneliness is banished. The childless couple miss much in life; and as the years move on the sense of loss becomes keener. The finest, most important, and happiest institution on earth is the family, composed of father, mother, and children.

The future of the state and of the race depends upon the willingness of its citizens to beget and rear children without artificial interference. During the last centuries mankind has learned much. The comforts and blessings in every modest home surpass those of the emperors of old. Who shall inherit these gifts and the joy in process of making?—Our children, of course, if we have any, and if they are numerous enough to claim consideration. It is a cruel fact, to which we must give heed, that those most highly prepared to enjoy and advance our civilization have a decreasing birthrate; while those of lesser training, or perhaps inferior gifts, continue fruitful. Many a college class of picked men and women half a century after graduation have fewer children than the original number of the class. It takes more than two children to keep the popu-

lation from decreasing. The worldwide view is the same. The birthrate of the more advanced nations is falling rapidly; while that of the more backward peoples is large and increasing.

In the last twenty-five years, the birthrate of the United States has fallen from twenty-five to seventeen per thousand of population. In 1941, in the United States the births did not quite equal the deaths; while in Japan the births exceeded the deaths by one-half. *Time* (Sept. 14) reports that Great Britain has a million and a half fewer babies, and a million and a half more pet dogs than at the time of the Boer War. If there is no change, they whom we are inclined to call semi-civilized or barbarians will take over the earth. The survival of our civilization may yet depend on an increasing birthrate in the nations which have made that civilization possible.

Latter-day Saints take literally the command of the Lord to the first couple: "Multiply and replenish the earth." That is the purpose of marriage and means more than one or two children. We understand that hosts of waiting spirits desire to come on earth through our lineage. We know that the family is the unit of heavenly society; and that the greatest gift of God is to give His children the opportunity of continu-

ing family relationships throughout the eternities. Are they who will not obey the law on earth worthy of this great reward in the hereafter? Gospel doctrine should make every Latter-day Saint married couple eager for the privilege and obligations of parenthood. And they should have the faith and trust that the Lord will provide the means for obeying His law.

It is a matter of satisfaction that among Latter-day Saints the birthrate continues to be high (thirty-three per thousand while the death rate is only 5.5 per thousand). But let us beware, lest we fall into evil habits.—J. A. W.

### Answers to Bible Questions

(Questions found on page 805)

1. Bethany. (Matthew 26:6)
2. Capernaum. (Matthew 11:23)
3. The Roman. (Luke 2:1)
4. Fear God and keep His commandments. (Ecclesiastes 12:13)
5. A brother offended. (Proverbs 18:19)
6. His mantle. (2 Kings 2:13)
7. The blessings of the Lord. (Proverbs 10:22)
8. Through Elisha he multiplied the widow's oil. (2 Kings 4:4-7)
9. Job 38:7.
10. The coming of Elijah, and the turning of the hearts of the fathers to the children. (Malachi 4:5, 6)

## THE RESURRECTION

(Concluded from page 829)

These creatures were not responsible for death coming into the world any more than we were, and since they have been created by the Father, they are entitled to their redemption and eternal duration. The earth itself shall be changed from its mortal body, for it too is a living thing now under the curse of death and it "abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. (D. & C. 88:25-26)

"I know that, whatsoever God doeth," we read in the scriptures, "it shall be for ever: nothing can be put to it, nor anything taken from it." (Eccl. 3:14) We know that all these creatures are animated by the spirit which is in them, just as man is.

The Lord declared through the Prophet that "the spirit of man is in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D. & C. 77:2) Is there any living creature that God has not made? If so, the power of creation has gone out of His hands. He is supreme, and all life is from Him. His gift to every creature. It has been shown in what has gone before that the body, purified, will be the same body which shall rise in its "perfect form," and so we read:—

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and *all the fulness thereof*, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand. (D. & C. 29:23-25)

# Your Page and Ours

## LET'S SAY IT CORRECTLY

WITH army slang coming to the fore right now, it may be wise to point out that there is no surer way of dating oneself than by falling into the careless acceptance of slang, which rapidly loses its picturesque value, leaving its user either with an inadequate vocabulary, or with an outdated, little understood jargon.

Kapaa, Kanai, T. H.

Gentlemen:

A few months ago we introduced into our mission a new idea—a lending library. We missionaries along with our mission president, President Jay C. Jensen, and others of our members donated books for the supplying of it, and it has become a remarkable success. Among the most popular books is the *Era*. We little realized the success that we would meet with. As we have only a handful of members but a lot of investigators, it has become a real converting agent. Investigators, as well as members, find the *Era* interesting.

We usually have to wait for a month or so for the arrival of our copies, but we enjoy them just the same.

Sincerely,

Elder Jay P. Merkley.

THE story is told that someone once asked Sir William Osler if alcohol made people do things better.

"No," replied the Prince of Physicians, "it just makes one less ashamed of doing them badly."—Chicago Tribune. Source: *Fact Digest*, August, 1942.

Dear Editors:

I'm a member of a small workshop-py group of writers here in town. Edith Cherrington who came from your neck-of-the-woods was once a member. I really think she would have made a name for herself in poetry, had she lived. Another member is Ruth Aston. "You published a Ruth Aston story . . . was it last month? Or this? Anyway she brought the copy of *Improvement Era* to our meeting last Monday night and we enjoyed Ruth's story. I thought the illustration with it was quite big-time looking and wished it could have garnished a story of mine. I think Edith (Cherry, as we called her) Cherrington introduced your magazine to us, and it is only one of the many things for which we remain grateful to her.

Hoping this finds everything well with you and your magazine,

Dorothy Marie Davis

## ROGER WILLIAMS AND TRUMAN O. ANGELL

SINCE the October *Era* carried articles about both Truman O. Angell ("The Builder," p. 630) and Roger Williams ("A Noble Outlaw," p. 622), Mrs. William (Laura Angell) King reminds us that Truman's first ancestor in America, Thomas Angell, was a contemporary of Roger Williams and shared with him several interesting experiences.

Both Thomas Angell and Roger Williams came to America in the ship *Lion* from England. They were expelled from the Puritan Massachusetts Bay colony together and with four other men founded the Providence plantation (1636), later known as Providence, Rhode Island. In their new settlement these men took the first steps to separate the church and the state. On August 20, 1637, they declared that they would "make laws subject to the majority" in civil things only.

The other four men associated with Angell and Williams included William Harris (ancestor of Martin Harris of early Mormon history), John Smith, the miller, Francis Wickes, and Joshua Verin.

From Truman O. Angell's three diaries, it is learned, says Mrs. King (his granddaughter), that the Angell and Williams families intermarried considerably. Other prominent relatives of the temple architect include James B. Angell, president of Ann Arbor, and his son James Roland Angell, now president emeritus of Yale.

## ALIENS DON'T COUNT

Teacher: "Billy, who was the first man?"

Billy: "George Washington. He was first in war, first in peace and first in the hearts of his countrymen."

Teacher: "No, Billy. Adam was the first man."

Billy: "Oh, well, if you want to drag in foreigners."

## HE'LL FIND OUT

Mary: "I can't marry Jack, Mother. He's an atheist, and doesn't believe there is a hell."

Mother: "Marry him, my dear, and between us we'll convince him that he's wrong."

## LITERAL TRANSLATION

Two soldiers were eagerly reading letters from home. Suddenly Bill gave a shout.

"Strike me pink!" he exclaimed. "My son's got three feet!"

"Chuck it!" retorted Tom. "'Taint possible."

"Struel!" said Bill. "See what my missus says 'ere."

He handed the letter to Tom, who read: "You won't know little Johnny now. He's grown another foot."

## THEN HE GOT BUSY

Smithson: "How long have you worked in that office?"

Greene: "Since they threatened to fire me."

## SURE TEST

Teacher: "You don't know what the word *mirror* means? After you've washed what do you look at to see if your face is clean?"

Tommy: "The towel."

## MAY HAVE LIT RUNNING

Daughter: "When you refused Henry did he look crestfallen?"

Father: "I don't know, I didn't notice where he fell."

## PATRIOT

A man was arrested by the Gestapo for muttering to himself. He denied expressing anti-Nazi thoughts.

"On the contrary," he said, "I'm out of work and I was only telling myself I'd much rather work for 10,000 Germans than for one Englishman."

Mollified, the officers offered to help him find a job. His profession? "A grave-digger."

## CAN'T YOU COME IN?

Doc Robinson: "You don't need to open your mouth so wide. I'm going to stand outside."

## WHY?

Why should a traffic cop, after winning a swell race, seem so mad about it?

## SO BIG

Customer: "I want to buy a toy train for my little boy."

Floorwalker: "Next floor, sir. Men's hobbies."

Contributed by Miss Elena LaVerne Smith, Fullerton Ward, Long Beach Stake.

## NO TURNING INSIDE OUT

Tailor (measuring Scotsman for a suit of clothes): "And how would you like the pockets, sir?"

McTavish: "Well, just a wee bit difficult to get at."

## HIGH SPEED

Jones: "Did they take an X-ray of your wife's jaw at the hospital?"

Smith: "They tried to, but the only thing they could get was a motion picture."





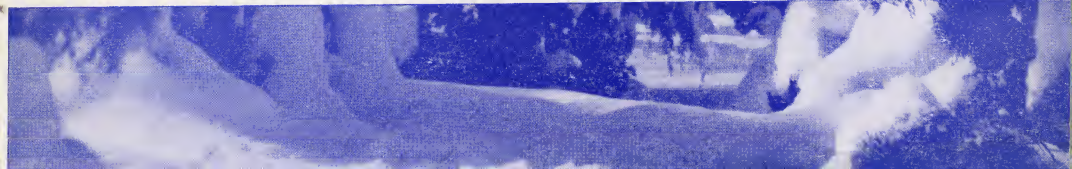
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# There'll Always Be Christmas

The multi-colored Holiday lights may be blacked-out over most of the world this year, but Christmas will not be forgotten . . . even in those nations crushed under the dictators' heels. In America this year we will sing our traditional old carols just a bit louder . . . because we will be singing them for Christian peoples in all parts of the world.

Thrift and a plan for security are also a part of the American way. Invest wisely for your future. Remember, money invested in life insurance does double duty. It provides needed insurance benefits and also aids in financing America's war effort.



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